



The CHRISTIAN CENTURY

A Journal of Religion

Real Religion Unites

By Irving F. Wood

At Last—a Y. M. C. A.!

By Robert W. Abernethy

Christian Missions Must Change!

Where Shall This Man Go?

The Problems of Preaching

Editorials

Fifteen Cents a Copy

Sept. 2, 1926

Four Dollars a Year

SEP 4 1926

The CHRISTIAN CENTURY

including CHRISTIAN WORK

Volume XLIII

CHICAGO, SEPTEMBER 2, 1926

Number 35

EDITORIAL STAFF—CHARLES CLAYTON MORRISON, EDITOR; PAUL HUTCHINSON, MANAGING EDITOR; FREDERICK LYNCH, HERBERT L. WILLETT, HENRY S. HUNTINGTON, REINHOLD NIEBUHR, ALVA W. TAYLOR, JOHN R. EWERS, JOSEPH FORT NEWTON, LYNN HAROLD HOUGH, W. E. GARRISON, FRED EASTMAN, T. C. CLARK, EDWARD SHILLITO

Contents

Editorial

Editorial Paragraphs	1075
Where Shall This Man Go?	1077
Christian Missions Must Change!	1079
The Observer: The Problem of Preaching	1080
Verse: Harmony, by Frances Holley Brockett	1081
Real Religion Unites, by Irving F. Wood	1082
At Last—a Y. M. C. A.! by Robert W. Abernethy	1084
The Manager Speaks, by Carl Knudsen	1086
British Table Talk	1087
The Book for the Week	
A Standard in Its Field, by Fred Eastman	1088
Correspondence	1090
The Sunday School: Giving and Givers	1091
News of the Christian World	
Olivet Holds Month of Discussion	1093

\$4.00 a year (ministers \$3.00). Canadian postage, 52 cents extra; foreign postage, \$1.04 extra.

EDITORIAL

AMERICA'S FIRST CITIZEN is dead. At 92, Dr. Charles W. Eliot leaves the American scene. Surely few men die with such a record of accomplishment behind them. A university president at 35, Dr. Eliot was from then until the day of his death a foremost figure in the life of America. As an educator he

The Passing of Doctor Eliot placed all American graduate study—particularly that in medicine and law—on new levels of scientific requirement and public service. But perhaps the most effective period of his life came after his retirement at Harvard, in the seventeen years which passed before his death. During these years he became America's sage. There seemed to be no question, whether of social, political or economic import, on which he was not able and ready to speak with wisdom. Men might not at first agree with him; he was never a sounding-board for the majority. As time passed the sanity of his judgments was generally self-established. He never lost his intellectual eagerness, his faith in the future, his tang. With his passing, there yawns a terrifying gap in our public life. Who is there among us fit to take his place as public oracle? Elihu Root cannot; Henry

Ford cannot; John Dewey cannot. The mere attempt to list names in a possible line of descent shows the loss which has befallen. It seems to us that one of the finest things which has been said about Dr. Eliot in these days when so many have been trying, rather fruitlessly, to render him adequate tribute has been said by Heywood Broun. "He bore upon his face," said Broun, "a great flame birthmark, and anyone who followed that red badge throughout those seventeen years must have found himself precisely in the center of the fiercest fighting."

Claims Anti-Evolution Resolution Was to Embarrass School

AS REPORTED PREVIOUSLY, the southern Baptist convention at its recent session passed an anti-evolution resolution, and called on all boards and other institutions of the church to endorse its action. This most of the church bodies have done. The education board, for example, in a recent meeting at Ridgecrest, North Carolina, adopted this resolution: "Whereas, the southern Baptist convention, at its session in Houston, adopted the following: 'This convention accepts Genesis as teaching that man was a special creation of God, and rejects every theory, evolutionary or other, which teaches that man originated in or came by way of a lower animal ancestry,' therefore, the education board, in annual session, July 6, approves the above statement." But now it is claimed that the action taken at Houston, and thus concurred in by southern Baptist bodies, was not really intended to settle a dogmatic question so much as to put the Southern Baptist theological seminary, of Louisville, Kentucky, in a hole. This is the school of which Dr. E. Y. Mullins, head of the Baptist world organization, is president. Thus the Baptist Courier of South Carolina says editorially: "They (the denominational boards) are advertising in the papers that they have complied with the request of the convention! The truth is, if we have got it, that they have 'got by' the nauseating dose as best they could, making faces, contenting themselves with a general action, and gone on to other business as quickly as possible. These boards know that this action was not aimed at them. They know that they were included in it simply to give the appearance of impartiality. They know, and everyone else knows, or can know, that the whole thing was prepared for the embarrassment of the Southern Baptist theological seminary at Louis-

ville." All of which, if even partially true, throws an interesting sidelight on the state of morality within certain orthodox church groups.

A Landmark Demolished

THE WOMAN'S TEMPLE of Chicago is in the hands of the wreckers. And as its mansard roof and turrets come tumbling down, it is hard to escape some meditation on the limitations of human foresight and wisdom. When the Woman's Christian Temperance union erected the temple it did it as a labor of love and devotion, but with the idea that such a building would provide ample income for the running expenses of the organization. The pennies and dollars were as carefully scraped together as for any religious enterprise this country has known. In the main halls of the building were placed marble slabs inscribed with the names of those who had participated in the sacrificial giving. Mr. John W. Root, probably the most noted architect in Chicago's history, gave the best of his inspiration to this impressive building which, while it rose thirteen stories in air, still kept the general appearance of a French chateau. Miss Frances E. Willard gave to its financing all the support of her enormous influence. "Minerva's temple dominated the acropolis in Athens, beside the Mediterranean sea; the temperance temple stands beside Lake Michigan," she wrote. "The first is dedicated to wisdom's goddess, the emblem of man's reason; the last is dedicated to Christianity, the fulfilment of man's faith. The woman's statue that crowned the one wore a helmet and grasped a shield; that which will crown the other has hands outstretched in blessing and face upturned in prayer." The building was designed by the W. C. T. U. as a monument to Miss Willard. It was a financial failure from the start. Long ago it had to be sold. Now it disappears entirely. Miss Willard has other monuments.

A Remarkable Lad, This!

WITHOUT COMMENT, the Indian Social Reformer of Bombay reprints from the Leader of Allahabad a communication from Mr. Kekai Nandan Sahay, Vakil, Bareilly, in which he states that his son, about two and a half years of age, is giving accounts of his previous birth. The child is alleged to have said that the name of his father in his previous birth was Babuaji Pandey, who lived at Benares, and to have related a number of intimate details about the family arrangements of his former home. The statement of the father is corroborated by two leading citizens of Benares, one of them being Munshi Mahadeva Prasad, chairman of the municipal board. Wordsworth told us long ago that it is "not in entire forgetfulness" that we come into this life, and the Hindu belief in reincarnation is familiar. But this two and a half year old in Bareilly is one of the first who have been seriously put forward in this day as able to recall intelligently details of a former existence. It would be interesting to give this story to a group of a dozen assorted westerners and watch their first reactions to it. Ten of the dozen could be counted on to greet it as ridiculous on its face. The other

two would probably suggest that the claims of the boy's father should be investigated by impartial and scientific investigators to determine their worth. Yet is there, inherently, anything more absurd in this tale from India than in the reports of religious "miracles" which are increasing in number in this country? Madonnas appearing in electric light bulbs; bleeding images; people cured of virulent diseases by visits to certain shrines. The shrine with curative properties is particularly on the increase. Isn't it about time to apply more strictly the same tests which we would demand in the case of the Bareilly infant?

Doctors Seek Cooperative Study with Church

IN THIS CONNECTION, it is of interest to note the action of the federal council of churches in reply to a request from the New York academy of medicine. The doctors asked the council to appoint a committee for a cooperative study of the relation of religion to health. The department of research and education of the council has now been authorized to make such an appointment, and the study will be undertaken. Events are moving fast in this field. More and more ministers are becoming convinced that the churches have an obligation to the mental health of their constituents. More and more doctors are coming to see that there is more power for healing in religion than they have been willing heretofore to admit. Here and there, as with Burris Jenkins in Kansas City and Peter Ainslie in Baltimore, the minister has pioneered enough to invite competent medical help to cooperate with his church in the diagnosis and treatment of its constituent's personal problems. But there has been no more than a beginning. For the most part, the doctor, the psychiatrist and the clergyman have gone separate ways. It is to be hoped that the study of the federal council committee and of the doctors will end this. May it, on the one hand, point out practical means of cooperation in the regular practice of both clergy and medical men. May it, on the other, provide some dependable methods whereby the aberrations posing as religious "healing" in many places may be exposed.

Newspapers Know Their Public

ON THE EVENING of August 23 the Chicago Daily News reported the deaths of three men. On page 6, in a little corner formed by a real estate and a dry goods store advertisement, it gave a trifle less than 17 inches to a dispatch which began: "Charles William Eliot, Harvard's 'grand old man' and 'America's first citizen,' is dead." On page 5, in an open news column, it gave three and three-quarters inches to the drowning of Stuart P. Sherman. On page 1 and page 3—page 2 in this paper being reserved for foreign news—it gave 120 inches to the death of Rudolph Valentino. Included in this space was a "banner" headline which stretched across the front of the paper, and 14 and a quarter inches of body matter in large type. This was proper journalism. The Daily News is the most conservative paper in Chicago, with the exception of a financial organ. It treated the death of the 'sheik of the movies' with far more restraint than did most of its competitors.

In choosing the News as an example, we have taken the best which the papers of the city afforded. All things considered, as American journalism goes, it seems to us surprisingly good. For the newspaper, after all, attempts to reflect the interests of its community. Ten feet to Valentino, 17 inches to President Eliot, and less than four inches to Stuart Sherman—that is a fairly shrewd, and even optimistic, appraisal. If there are any who are inclined to cavil, they can afford to remember that Valentino will have ceased to be even a name in ten years, while the effect of Stuart Sherman in restoring health to American letters and of Dr. Eliot in toning up our whole body politic will be cumulative.

The International Archaeological Congress in Palestine

THE FACT that a new day has dawned in Palestine and that the old political restrictions incident to Turkish rule have passed away, is well illustrated by the recent gathering of archaeologists of many countries which assembled at the joint call of the French and British commissioners to Syria and Palestine. The sessions began at Beirut on April 7, and closed in Jerusalem on April 26. Between these dates, journeys were made by the delegates to several important sites where excavations are going on. Among the places visited were Megiddo, Beisan, Tell Hum, Jerash and Petra. There were twenty-five delegates from the United States, representing twenty-two educational institutions, and others were present from twelve different countries. Jerusalem is an increasingly interesting center of archaeological work. Three schools devoted to this subject are located there, the British school of archaeology, in charge of Dr. John Garstang, the French school, in charge of Rev. Pere Dhorme, and the American school of oriental research, of which Dr. D. W. Albright is the director. Beirut also has interesting and valuable facilities in the Beirut museum, the American university, and the University of St. Joseph. Research of a kind has been carried on for many years in Palestine, but it is evident that the scientific examination of the most important historical sites is only in its beginning. The work which is going forward at so many localities and under such admirable auspices, promises very important results in the field of biblical scholarship.

Mr. Baldwin Contemplates The Situation

THAT ENGAGING FIGURE, Mr. Roger N. Baldwin, has returned from a four months' trip through America. To the executive committee of the American civil liberties union Mr. Baldwin, as one of its directors, reports on the state of affairs which he has observed. In very few places, according to Mr. Baldwin, is there now any opposition to the exercise of civil rights. There have been only four free speech prosecutions during the last year. No communist, socialist, or anarchist is now in jail because of political or economic views, although Mr. Baldwin hints that some communists are "on their way." Mr. Baldwin himself is still under sentence for "routously and riotously" addressing a free speech meeting in Paterson, New Jersey, during a recent strike. Of the 65 political

prisoners who are still in jail, all are members of the I. W. W. convicted under criminal syndicalism laws. California has the dismal distinction of holding 59 of these prisoners, but even in California Mr. Baldwin thinks that he can discern a better day coming. Legal attacks on radicalism and labor have about ceased, largely because the radical and labor movements are suffering from low morale and depleted numbers. The next great assault Mr. Baldwin thinks will take the form of legislation to prohibit the teaching of evolution in public schools and to force the daily reading of the King James version of the Bible. There is cause for reflection in Mr. Baldwin's judgment that "there is plenty of free speech in the country, but not much listening." "Intolerance is entrenched because so few people care about public issues," in Mr. Baldwin's view. "The right to drink agitates a good many of them, but the right to think hasn't much interest to people who have nothing to say."

Where Shall This Man Go?

EDITOR THE CHRISTIAN CENTURY:

SIR: Will you allow this letter to appear anonymously? I am not ashamed of its authorship, nor of the proceedings and perplexities which it describes, but if any of your readers should happen to be interested in its contents, it is better, I think, that these should be discussed aside from personal considerations.

For reasons which were complex, but at least in part theological, I some time ago left the membership and ministry of the Presbyterian church in this country. In what other communion can a man find a place who happens to have the particular convictions which sit upon what I call my mind, and which I will proceed to describe?

I am inhibited from joining the Congregationalists because I happen not to believe that the church is a voluntary association of persons who may elect their own minister from among their number. In other words, I believe in a church whose historic continuity is recognized in its organization and in the orders of its clergy.

I am inhibited of course from joining any Baptist body known to me, because I don't believe that the work of baptism matters, and the whole Baptist position seems to me to be vitiated by an outmoded literalism in the interpretation of scripture. For the rest, as I understand, Baptists are individualist as Congregationalists are.

The Episcopal church happens to appeal to me as it does to many others on the liturgical side. But credally it is impossible, and while in some other communions I might escape the rigors of credal subscription by the absence of an "ex animo" demand, or by taking advantage of denominational "desuetudes," there is no such escape in the Episcopal church wherein the rubrics thrust upon one continually precisely the most difficult parts of the creed.

Methodism repels me by its revivalistic and hyperemotional background, by its hierarchical discipline and by its very domestic tradition. I respect many Methodists, but on Methodism itself I have no desire to intrude. Similar statements apply to the Lutheran church.

What am I to do? It is, I am afraid, no answer to say to me that I must be a restless person, hard to please. If I were alone in this matter, my case would of course be insignificant in the last degree. But as a fact, I am a type represented by a good many persons.

Let me add that there is for this homelessness no rest in the protestant church by going abroad for one's affiliation. The protestant churches have quite frankly become national, and have surrendered the catholic ideal—unless something of that is

being sought after by the federal council. The federal council, however, has never attacked, so far as I know, and probably never will attack the problem of membership in an extra-Roman church catholic, or of finding a membership-status for those who, like the subscriber, find themselves, by their consciences, disinherited and outside.

ALLOTRIOS.

THIS LETTER presents a question which ought to be of interest to every careful student or observer of American denominational life. The anonymous writer is a man of national, if not of international, reputation. If his name were known interest might be added to the question which he poses, but nothing can add to the significance of his predicament. Here is a man who finds himself forced to leave a certain denomination and discovers insuperable obstacles in the way of uniting with any other American Christian body. He is, of course, an individual with his own unique convictions and prejudices. Yet he is also a man of such highly disciplined mind and such natural breadth of sympathy that his objections to the various denominations will be found both in their intrinsic quality and in the prestige and position of their author to have more validity than an ordinary and stray opinion.

The inference to be drawn from this man's experience is that each of the great denominations betrays such serious limitations in its denominational life that no one could abide in the church except circumstance had thrown him into that particular communion from birth or from early childhood and had thus habituated him to its limitations. The experience of other men, who have successfully transferred their allegiance from one denomination to another, would seem to destroy the validity of such an inference. Yet for the few who have made such transfers there are hundreds who are impatient with the deficiencies of their own communions and who hesitate to take the step which the author of the letter has taken merely because they have the same aversion to other denominations which he confesses but are not able, as he is, to postpone the choice of a new allegiance. We may safely assume, therefore, that our anonymous writer is speaking the mind of a large number of impartial observers of our protestant church life.

He declares that he cannot join the Congregational church because he does not believe that the church is a voluntary association of persons. He believes in the historic continuity of the church as expressed in the orders of its clergy. In this opinion, or prejudice, he is probably least typical of most liberal protestants. The Congregational church has been enriched more than any other by the services of men who sought escape from specific limitations in other communions by joining its fellowship. The denomination is least parochial of all evangelical communions. A highly developed culture has softened the asperities of denominational feeling and has given the denomination a breadth which invites and satisfies those who have left or who have been cast out of other spiritual homes. Yet it is a fact that congregationalism is itself a prejudice which specific conditions in another century created and which does not easily justify itself in our own day.

We need not share the writer's conception of the historic continuity of the church as expressed in its clerical orders to see that congregationalism does not guarantee the liberty it was meant to assure. In an intensely theological age free-

dom may have seemed impossible except by destroying the authority of the church as such. But in an age in which the significant problems are ethical rather than theological it is safe to assume that the collective mind of the church, whether expressed in an episcopacy or not, is more likely to be Christian than the mind of a local association of Christians which is always more susceptible to the pagan influences of an unregenerate social order than the collective conscience of the church. When we conceive the church as a fellowship which challenges the dominant motives of our contemporary society in the name of the Christian ideal and which is in conflict with the instincts of greed and social and national pride which now dominate western civilization, it is better to have authority vested as far behind the lines of conflict as possible. There is too much fraternization with the enemy along the lines of conflict and there is too little opportunity for spiritual perspective in the trenches to permit each company of soldiers to have complete autonomy. Indeed it may be that the congregationalism of all American denominations, even of those which boast of connectional systems, is now the chief handicap to social progress in the churches.

The writer's objection to the Baptist church is readily justified. It adds to the weaknesses of congregationalism a literalism in regard to one of the sacraments which is incompatible with the whole temper of our age and which can be endured by liberal spirits only if long association has habituated them to it and if filial piety persuades them to overlook until they are able to correct this limitation.

Our anonymous friend finds the Episcopal church impossible because the very liturgy, which may attract by its beauty, intrudes outworn creeds upon the constant attention of the worshiper. It may be that our correspondent has not taken into sufficient consideration that there is a poetic genius in all liturgical churches, inherited from catholicism itself, which softens the rigors of creedalism by the tacit assumption that creeds are poetry and must not be taken too literally. Yet this very genius lends itself to grave abuses and prevents the church from facing the difficult intellectual task of restating its faith in terms adequate to the needs and acceptable to the mind of the modern generation. Furthermore it must be confessed that poetic escape from creedalism is easier for those who have been born in than those who have deliberately entered the Episcopal church.

The objection to the revivalistic and hyper-emotional background of the Methodist church may be one which time is rapidly rendering invalid. In the centers of culture, at least in the centers of metropolitan sophistication, the Methodist church is rapidly acquiring a poise and a balance which is the dismay of the purer Methodism of rural America but which is bringing the church into approximate conformity with the general religious standards of cultured peoples and classes. It may lose dynamic as it acquires poise, but the probabilities are that its early traditions will be sufficiently powerful to make it superior in dynamic as it becomes equal in urbanity to other protestant communions. The Methodist church is still, and may long continue to be, the most typically American church, in which the robust energy of a youthful people expresses itself spiritually. Yet the objections to its hierarchical discipline remain. The

Methodist episcopacy is in many respects the worst possible type of connexional system. It may have suited the needs of a pioneer church but it is not adapted to the needs of the day. Custom and usage have qualified some of the limitations of its basic autocracy but custom and usage offer no defense against the bishop or district superintendent who wishes to observe the letter of the law. Where the ancient autocracy has been qualified by actual legal changes it has always been restrained without being dissolved. To fix the tenure of office for a bishop in a specific area or of a superintendent to a specific term, to provide for occasional conference appointments by strange bishops who are supposed to be free of local prejudices, all this is merely to maintain autocracy by correcting its most insufferable abuses. On the whole the system is one which few would abide if filial loyalty did not persuade them to overlook and condone its abuses. Certainly few have had the temerity to enter it from the outside. The morale of the church is great enough to hold most of its sons, but it offers no attractions to outsiders.

What then is the answer to the question of our correspondent? Where shall he go? There seems to be no immediate answer to that question. It only serves to remind us of the sad state of our denominational system. The generous impulses which showed themselves immediately after the war and which promised some kind of organic unity of the churches seem to have been dissipated. Each denomination has fallen back into the traditional attitude of stubbornly maintaining its unique characteristics, whether they be good or evil. The various communions do learn and borrow from one another but they restrict this commerce in ideas and ideals to a minimum and maintain their basic characteristics inviolate. We are still many parasangs from the catholic ideal for which our correspondent pleads. But if there are denominations which feel that they have attractions to offer not yet considered, they can be assured that "Allotrios" is a convert worth winning.

Christian Missions Must Change!

NOT IN RECENT YEARS has a more significant news report appeared in religious journals than was printed in *The Christian Century* last week. The account of the session of the executive committee of the International Missionary council, held during July near Rattvik, Sweden, is a document of major historical importance. It marks the acknowledgement by the church itself that the character of its missionary enterprise has, within the last ten or fifteen years, entirely changed. To the Rattvik conference there came responsible leaders of the church from continental Europe, Asia, South America, and Africa, as well as the leaders from England and North America who are customarily found in such gatherings. There was consideration of the missionary enterprise from a greater number of viewpoints, and by a more representative group, than has been possible since Edinburgh in 1910. So important were the discoveries of this group that it felt

justified in issuing a call for a general world missionary conference to be held in Jerusalem in 1928.

Any consideration of the account of the Rattvik conference will show that its significance lay as much in what was not discussed as in what was. It is not necessary to think back more than fifteen years, if that long, to recall a time when any gathering of missionary executives would have been sure to have given a major portion of its attention to questions which do not seem even to have been discussed at Rattvik. Try to recall the programs of conferences analogous to that of Rattvik as they were held almost up to the first year of the present decade. What were the major concerns? Were they not, in almost every case, to be included under these four general heads: the financing of the enterprise; the securing of the missionary force; the training of the missionary force; the delimitation of missionary territory? By 1921 the question of devolution of authority from boards to churches had crept in, to some extent heralded by books by such men as Professor Fleming, but this was still a minor concern. You can search the report of the Rattvik conference microscopically—and the report printed in *The Christian Century* was prepared from material supplied by the conference officers—and you will not find the major issues of a decade ago so much as mentioned!

No; when the mission leaders of the present come together and draw out of their own experience the actual problems with which they must immediately wrestle, they proclaim by that act the entire change which their enterprise has undergone. At Rattvik, says the report, the problems of the missionary cause were found to be eight. The first of these was the need of a new access of spiritual power in the life of the church everywhere—a perpetual problem, and always fundamental. But after naming that, the delegates proceeded to list their remaining difficulties in this remarkable order:

The need for a reexamination and restatement of the relation of Christianity to other faiths.

The need for an enlistment of interest in the mission cause on the part of a younger generation not yet persuaded.

The need for a reexamination and restatement of the place and purpose of Christian schools in mission lands.

The need for a new kind of literature wherewith to approach the thinking portions of non-Christian populations.

The need for a speeding up in the process of devolving authority from western mission boards to indigenous churches.

The need for a reexamination and restatement of the relation of Christianity to the problem of race.

The need for a reexamination and restatement of the relation of Christianity to the problem of industry.

Here you have, in eight categories, the modern Christian missionary problem as the men who are compelled to lead the enterprise see it. And so you have here, also, an official declaration of the change which the last few years have brought in this enterprise. A comparison of problems such as these with the problems of a decade ago will show that the work of the missionary has been as changed—or should have been—in this brief period as has been the work of the biologist since the appearance of "The Origin of

Species." And the solution of any of these problems, which the men at Rattvik say set the tests of success in modern missions, will bring enormous changes in the life of the churches on every continent. What you have here, in other words, is not a slow process of ecclesiastical evolution. It is religious revolution!

There are some who, contemplating the "demands" of the Christian communities on mission fields, heard at present with increasing insistence, declare that safety requires caution. They point to the comparative economic and even intellectual poverty of these communities, and say that they are demonstrably unfit for the enlarged responsibilities which they seek. They counsel a policy of as conservative advance in the directions indicated as is possible. Let changes be made from the previous order, they say, but let them be made a short step at a time, with careful attention to the safeguarding of the vested interests which past decades of mission work have produced. It seems not to have dawned on these careful souls that you cannot be conservative with a cataclysm. If an earthquake shivers your community, you cannot adjust yourself to it by carefully balanced portions of advance and retreat. You must act with the abandon of a man whose life is in danger. Just so the missionary enterprise at this moment.

The men who met at Rattvik knew that they were dealing, not with mere local dissatisfaction within the small Christian communities in mission lands, but with ethnic upheavals. Take the last five requirements which they listed; the requirements which have to do with conditions on these mission fields. The demand for a restudy of the purpose and method of mission school education grows directly out of the demand for western acknowledgement of the cultural attainments of other civilizations. So does the demand for a new type of missionary literature. The demand for devolution traces as straight to the passion for self-determination as did the paragraph in Woodrow Wilson's fourteen points. The demand for action in regard to race is just a part of the "rising tide of color" in every part of the world which has known white overlordship. The demand for action in regard to industry—interestingly enough introduced at Rattvik by delegates from India and China—is a part of a world search for economic readjustments, now tormenting minds in places as widely separated as Russia, England, Mexico and Chile. Any attempt to escape or stifle the aspirations now being expressed by the Christians of Asia and Africa is an attempt to trifle with aroused civilizations. When a civilization changes, there is no hope save in accommodation for such elements as would live within it.

For a long time The Christian Century has been trying to impress on the American church the fact that its missionary enterprise is in for a period of drastic change. Now the executive committee of the International Missionary council, the highest official missionary body in the protestant world, by its listing of its problems declares that the period of change has arrived. There can be no more fiddling with a situation such as this, no more postponing, without stultification and defeat. The whole question now is as to whether the churches, through their missionary agencies, can discover imagination, intellect and courage enough to deal with these new demands.

The Observer

The Problem of Preaching

I HAVE JUST BEEN READING an address by Dean Willard L. Sperry of Harvard divinity school on "The Present Problem of Preaching," which is full of most excellent advice for the young preacher. Professor Sperry is himself a brilliant preacher and has had considerable experience in educating young men for the ministry. He still believes in preaching and does not think the radio or the magazine is going to take its place. He even thinks the radio may be a stimulus to make the average preacher put more thought and study upon his sermon because he knows he has got to compete with those who do—and half the secret of success of the so-called great preachers is that they take their preaching seriously. He thinks a good many preachers fail because they really do not know what they want to say. "It is very difficult to convey to other people ideas which one has not one's self." He does not think, however, that this is so common a cause of failure as the fact that the preacher has no conscious method, or his method is an out-worn, unintelligible, unserviceable method. Then he comes to the point that I wish to emphasize in this article.

Professor Sperry believes that if there is any decline in the influence of the pulpit it is due to the decay of the teaching function of the preacher. Let me quote one very suggestive paragraph:

One of my friends, grown old in the devoted service of religion, says that the decline of the influence of the pulpit is due to the decay of the teaching function of the preacher. The hold of the pulpit of yesterday was certainly due to the didactic element in preaching. The congregation was learning more truth, and in this steady augmenting of the truth in the common mind lay the power of the pulpit over men. The minister in early New England was ordained, installed, and settled to be a "pastor and teacher." And I often think of what my own father once said to me, that he never had any interest in a sermon idea which did not lend itself to a didactic treatment. He was a very interesting preacher because he was a good teacher. I have no reasonable doubt that many of us are falling short of opportunities as preachers because there is not enough substantial teaching stuff in our sermons, and not enough sound didactic purpose and method. *Rhetoric, sensationalism, impassioned appeal, pious secularity cannot fill the gap vacated by the teacher in the pulpit.*

I want to emphasize the truth of what Professor Sperry says. When the committee which investigated the state of religion among the British troops published its remarkable and astounding report, "The Army and Religion," the whole world was shocked by the amazing ignorance found among the boys of the commonest doctrines and facts of religion—and the boys came from every walk of life. The chief recommendation made by the authors of the report was that the teaching function of the pulpit be revived. The commission which conducted the questionnaire among the boys in our own armies found the same ignorance and made the same recommendations. The famous report made by the archbishop's committee set up to study the condition of preaching in the English churches makes as its chief recommendation the revival of teaching in the pulpit. (This

is an extremely interesting and suggestive document, the result of several years study by ten or fifteen of the most eminent men in the Anglican communion and it will be recalled that Miss Hermann based her fine book on the teaching church and ministry, upon it.) Thus Professor Sperry is simply verifying out of his own experience that which the most thoughtful students of preaching are everywhere saying.

During my connection for over fifteen years with religious magazines I have examined scores of sermons. I have also reviewed I know not how many volumes of sermons during that period. I am not hesitant in saying that in directness, intimacy, reality and interest these sermons are better than the sermons of the fathers. They almost invariably deal with real problems and show a consciousness of the needs of the man in the pew. The preacher of today is much nearer to his people than the preacher of yesterday. Their shortcomings and weakness is just where Professor Sperry finds it. The teaching element is missing. I imagine there are hundreds of churches where one might go for ten years and at the end have learned no great sustaining body of truth, learned hardly anything of the great doctrines, the great teachings of the gospels and epistles, the meaning and history of the church, the Christian philosophy of life and the Christian view of the world, the vast, eternal truths of the Bible. Some one once said speaking of the famous Carrs Lane chapel of Birmingham, England, that during Dr. Dale's pastorate the congregation could have passed a creditable examination in Christian doctrine, and during Dr. Jowett's ministry, in the Bible. It would be interesting to submit a thousand representative congregations of America to a sudden examination in these things.

And it is particularly necessary at just this time that people should not only be well-grounded in the Christian doctrine and philosophy but be able to defend it both to themselves and others. Every other magazine is preaching an opposite doctrine, and many of them making light of doctrine of the faith, and these magazines are read by the hundreds of thousands. Whose novels are being read by young people? Of the ladies and gentlemen who have just published their religious confessions in the book noticed a while ago in these columns, "My Religion," you will remember that all but one repudiated Christian truth and doctrine. We are hearing all sorts of strange religions talked over the radio. The discussion on modernism and fundamentalism, evolution and Genesis is on the front page of the papers, and even in the legislatures. In the face of all this onslaught upon the faith, and all this discussion over different aspects of it, a teaching ministry, one that will build up people who are well-grounded both in its doctrinal and ethical teachings, is more than ever needed.

There is another aspect of this appeal that is not emphasized enough, and that is that a teaching minister grows in knowledge and power himself. One cannot help feeling some times that one reason so many young preachers show so little sign of growth is that they choose topics somewhat haphazardly from week to week, often relying upon hints from the books or journals they happen to be reading. On the other hand when a preacher has laid out a thorough course in Christian doctrine, or the teachings of Jesus, or

the Christian view of life, or what the church stands for in the world, both in the realm of thought and morals, he has to become a student, or better still a scholar, and it is the student and the scholar who grows.

Once more, the teaching ministry saves one from getting into ruts. One of the criticisms I am always hearing about ministers is that they so often become men of one idea. One man gets obsessed with international peace, another with prohibition, another with the labor problem, another with modernism, another with fundamentalism and so on, and every sermon sooner or later gets around to this one idea. A teaching ministry avoids this temptation. The minister has to cover the whole range of Christian teaching. I sometimes think that if I were beginning my ministry over again I would take the Protestant Episcopal prayer book and follow the Christian year as laid out there for my first year, Sunday mornings at least. I am not an Episcopalian but every time I look through the gospels and epistles as assigned for every Sunday of the year I am struck with the thoroughness with which every phase of the Christian teaching, every article of Christian doctrine, every point of Christian morals is covered in the course of the year. In this way the congregation is carried in the course of the year through every essential point of the faith and the preacher is saved from ruts. I also think that I would devote my Sunday evenings, both for the congregations' sake and my own, to courses such as the parables of Jesus; the teachings of Jesus; expositions of single epistles such as Romans, Corinthians, or Galatians; the beginnings of the church as found in the Acts of the Apostles; or the history of the church, showing what it has done in history and is doing today both at home and on the mission field. I might also add that this would save the preacher from that worry he so often has over what he shall preach upon "next Sunday."

FREDERICK LYNCH.

Harmony

AH, the hours when Life goes singing
And winging along
Through the starry paths of loving,—
And Love is so brave and strong!
All the ways burn golden with beauty
And throb with song.

There are times when the song will falter
And fray.
Dim with confusion and pain
Stretches the barren way.
The wings droop useless, forgotten,
Dingy and grey.

Ah, the days when the trailing wings strengthen,
And rhythm returns again!
Just a sad little minor persisting
From struggle and years of pain.
Now the way opens out broad and splendid,
The music grows deeper; more true
Than in days when the golden melody
Was all of the song we knew!

FRANCES HALLEY BROCKETT.

Real Religion Unites

By Irving F. Wood

RELIGION is a unifying force in the human race. The principle is so simple, so almost self-evident, that one feels in stating it as though he were saying with great solemnity, "Twice two make four." And yet the world has hardly discovered it yet. Religion has been looked on, not as a unifying force, but as a divisive force. Race, language, and religion have been the great triad of separating forces which, it is thought, naturally create antagonism and set men in opposing camps. Nor, looking at the world with its racial antagonisms and religious wars, is the conclusion strange. When Lord Acton said that religion has caused more wars than anything else he was doubtless looking too exclusively at the history of Europe and Islam, as most of us do; but it is near enough to the truth so that most would not challenge the dictum.

RELIGION AS PEACEMAKER

It is not surprising that, in the light of history and common life, historian and moralist alike have come to look upon religion as the greatest divisive power among men. The thing which is, or should be, surprising is that men of religion should so easily have followed their example. The fact is exactly the opposite. Religion, when properly understood, is the greatest unifying force in human life. We sadly admit that we cannot say it has been the greatest unifying force in history. The record of religious conflicts is too evident. But even in history religion has played the part of peacemaker between races and nations far more than is usually recognized. If there have been Moslem wars, who can tell how many conflicts have been avoided by the religious unity of the Moslem world? If there have been wars between Christians, may we not suppose that without the bonds of a common religion the war-like races which inhabit Europe would have spilled even more blood than they have?

It is true that in the past the unifying power of religion has been exerted almost entirely within the individual religions. The need for that has not yet passed—far from it. In our own religion the crying need of the hour is the realization of the tremendously unifying power of Christianity within itself. It is a singular phenomenon that in American protestantism there has suddenly opened a chasm, like the rift of an earthquake. It can be explained, but that is not our present purpose. The explanation, however, makes the fact no less singular. We may well leave the conflict between fundamentalism and modernism to future history; indeed, we must so leave it, for as the lines are being drawn no compromise seems for the moment to be possible. What we on both sides need to realize, more clearly than we realize any differences between us, are the great and abiding unities of our common Christian religion. I am not minimizing the differences, nor saying that they are of slight import. They are not slight. They go at some points very deep into the understanding of the essence of Christianity. And yet, magnify them all one can, there still lies a profounder depth of unity behind them. They are earthquake

rifts, but rifts in our common earth. When a Moslem looks at us, our unity seems to him far greater than our differences; and he is right.

We do not have to go to foreign judgments for confirmation. Whether modernist or fundamentalist, do we not have this experience; that we recognize a greater harmony with each other than with the irreligious person, to whom God is a name for an obsolescent superstition, and Christ merely a peasant dreamer? When men sneer at God and put their faith in a "mechanist universe" I make common cause with my fundamentalist brother, whether he welcomes me or not.

Many who see clearly this unity within Christianity have never even considered the possibility of the next step; that there is more unity than diversity between different religions. For the most part, each religion has been regarded as a sovereign state, owning no higher allegiance than to itself, recognizing no common authority with any other religion. Formerly this was because one's own religion was regarded as true and all others false. Religiously intelligent people are beyond that stage now. They recognize that all religions, even the crudest, have something of truth in them, else they would not have lived on.

UNITY OF FAITHS

In a kindred field a common unity has long been recognized. The moral law, the categorical imperative, has been seen to rule in all men, to be sanctioned by all religions. Not that all moral codes were alike. The evolution of morals in society has been widely different in different circumstances, but when a moral code has evolved men of all races and religions have placed upon it the sanction of conscience, and the sense, "I ought," has been the same in all the world. The Hebrew Amos assumed this when he held Edom and Damascus to the bond of a common moral law with Israel, and no one has any quarrel with conscience as a great common human experience.

When we come closer to the heart of religion the same principle of unity holds between different religions. The things which unite us are more fundamental than the things which separate us. Consider for a moment what are the things which all the higher religions have in common. They are such as these: That there is a power above man to which he is subject; that life is bound by an obligation higher than society, the state, or any conceivable human law; that there are spiritual values in life; that the highest things are not money, nor what money will buy; that civilizations are not ends in themselves, but only means to ends which are "unseen and eternal." I have put these in the most general terms, for more specific terms would be linked with the particular concepts of different religions. When we use Christian terms we can say that religious men of other faiths have common ground with us in the recognition that the value of life lies in God, the soul, and the harmony of God and man; only each religion would want to define these terms somewhat differently.

Sep

T
matt
of d
of c
relig
this
It
ano
erac
prof
they
conc

L
lect
the
is k
stoo
in c
in th
a Ja
garl
At l
and
incl
the
the
coul
in h
resp
did.
had
T
inde
Jap
hav
the
may
One
mat
an
fou
Wh
feel
than
as s
toge
life
can
eat
I s
wor

I
rec
He
for
ma
ask

These are the terms of the rational elements of religion; matters about which men may reason together. When men of different religions reason together they find an abundance of common conceptions which go beneath the differences of religion and form an underlying unity. Do not mistake this position. It is not that "religions are all one at bottom." It is still farther from "one religion is about as good as another." Such statements are the marks of religious illiteracy. On the contrary, this position recognizes fully the profound distinctions between religions, and yet sees that they are built on the common foundation of a spiritual conception of life and its significance.

COMMON EXPERIENCE

Let us go one step farther. Beyond the range of intellectual concepts is the field of religious experience. Here the unity is even greater than in the field of concepts. It is kindred to the unity in appreciation of the beautiful. I stood on the high verandah of Kyomidzu temple in Kyoto in cherry-blossom time, looking down on the cherry trees in the deep valley below. Over the railing leaned with me a Japanese pilgrim, a countryman, I should guess from his garb. We had looked long at the exquisite view before us. At last he became aware of the presence of the foreigner, and looking at me with a smile swept his hand around to include the cherry trees in the valley, the dark pines on the opposite slope, the city lying at the foot of the hill, the plain and the mountains on the distant horizon. I could not understand the comment he made, but the look in his eyes, said "Beautiful!" I hope he understood my response as well as I did his expression, and I think he did. He and I were at one in a common experience. We had seen the same beauty.

There is a religious experience as real, as ineffable, as indescribable, as the experience of the beauty of that Japanese landscape. Men of any race or religion may have it. It is not conditioned by theology; it can use any theology or none at all. It is not mysticism; its approach may be through the intellect as well as through the feeling. One may interpret it one way, one another. That does not matter. When a religious man finds that experience in another, there he recognizes his brother. That is the profoundest and most fundamental unity which religion offers. When I find that experience in a Buddhist or a Moslem I feel more nearly akin to him, more in harmony with him, than I do with the non-religious man of my own race. If, as sometimes happens, the religious Buddhist and I can talk together, our conversation can be more free, can touch life deeper down, can be more really understanding, than can my conversation with the irreligious American who sits, eats, reads and votes as I do. That is what I mean when I say that religion is the greatest unifying force in the world.

A COMMON AWE

In Otto's "Idea of the Holy" is found this incident: "I recall vividly a conversation I had with a Buddhist monk. He had been putting before me pertinaciously the argument for the Buddhist theology of negation, the doctrine of anatman and entire emptiness; when he had made an end, I asked him what then nirvana itself is; and after a long

pause came at last the single answer, low and restrained, 'Bliss—unspeakable;' and the hushed restraint of that answer, the solemnity of his voice, demeanor, and gesture, made more clear what was meant than the words themselves." It would be difficult to find in all religion doctrines more diverse from Christian teaching than the Buddhist theology of negation and anatman, but every Christian who has experienced the presence of God in his life thrills to the Buddhist reverential awe of the unspeakable bliss of his religion.

In the fall of 1924, when parts of the country between Shanghai and Nanking were devastated by civil war, I visited one day the retired abbot of a Buddhist monastery in Nanking. I had gone with an old friend of the abbot's, a missionary who had recently returned from relief work in the war-stricken zone, and the abbot enquired earnestly about what he had seen. At last the abbot shook his head and said sadly, "It is all our fault. It is because we have sinned." I suspect that his philosophical explanation would have been different, but I am sure that his religious experience was the same as that of many Christians when thinking of wider wars.

This monastery was of the Pure Land sect, rare in China, abundant and flourishing in Japan. Its special tenet is faith in Amida Buddha. I asked the abbot, "What do you mean by faith in Amida?" He said, "Just the same, it seems to me, that Christians mean by faith in God." Buddhist scholars in Japan said the same. If we discussed the comparison of Amida and the Christian God, they never failed to suggest differences. Now and then the talk grew so free that they did not deem it impertinent if I asked, "How does your faith in Amida make your life different?" The answer was, "It gives me peace, it sets me at rest amid the changes of life." I think the abbot was right when he said that faith in Amida was like the Christian faith in God, when considered as a religious experience.

BRINGING MAN AND GOD TOGETHER

To illustrate from a different field: Most Chinese scholars will maintain that Confucianism is not a religion, but a system of ethics. I met two brothers, now Christians but "religious men before they were Christians," I was told, who stoutly maintained that Confucianism was a religion. They gave grounds in the classics for their belief; but it was less their argument which interested me than their experience of Confucianism as a way to God. "It brings God and man together," they said; and the fact that they had found Christ a better way to God did not destroy their sense of the religious reality of the way of Confucius.

I am indebted to my colleague, Professor Seelye Bixler, for the following illustration of the unity of religion in action: The West Hall brotherhood—so-called from its place of meeting—has superseded the Y. M. C. A. at the American university of Beirut, Syria. Its membership includes Christians—protestant, Greek Catholic, Greek Orthodox, Jacobite, Maronite, Gregorian, Coptic; Moslems—Sunni and Shia, also Jews, Druzes, and Bahais. The motto of the brotherhood is "The realm in which we share is vastly larger than that in which we differ." Meetings are held Friday evenings at which the need for religious unity and

interracial understanding is stressed, and religious and ethical questions of common interest are discussed. A handbook is issued similar to Y. M. C. A. handbooks in American colleges. A night school with free tuition is managed by the brotherhood and aid is given in the boy scout work conducted by the university.

In these days, when the world is searching eagerly and somewhat wildly for bonds of unity, it is surely time to

emphasize the unity of religious concepts and experiences. It is time to give the lie to that ancient and mischievous falsehood that religion is divisive. On the contrary, religion speaks the same language all over the world and makes a bond deeper down in life than anything else. The tragedy is that religion has so often been discussed and interpreted by those who never listen to its common language, and only hear the jangle of its diverse dialects.

At Last—a Y. M. C. A.!

By Robert W. Abernethy

IF YOU HAVE EVER ATTENDED an international Y. M. C. A. convention, you may have been struck by the fact that there were present more bald heads than beardless chins. Such a thing would be expected were the organization an O. M. C. A., but for a Y. M. C. A. it makes the cynic smile. I have just come out of the nineteenth world conference of the Y held at Helsingfors, Finland, and I am convinced that the Y. M. C. A. has at last realized the implications of the first letter of its initialed name. I do not mean that there were no bald heads present. There were quite a number of them. But the striking fact was that out of the 1,300 delegates, 230 of them were boys under twenty, and 380 of them young men between twenty and thirty. The youth of the world came to Helsingfors in the persons of these young men, and when they arrived here, being youth, they made themselves known. Never before have young men and boys played such a vital part in a Y. M. C. A. world conference. Never before have issues before youth been so frankly faced and so thoroughly discussed. Never before has the Y. M. C. A. charged itself so completely with the task of bringing Christ and the whole gospel to the youth of the world. It is for these reasons that I say with conviction and with thanksgiving: "At Last—a Y. M. C. A.!"

HEALING WAR'S WOUNDS

It has been thirteen years since the last world conference. During part of that period it seemed doubtful whether the world-wide outreach of the Y. M. C. A. could emerge intact, so deep were the cleavages. But that terrible four years' strain passed. Men turned from war and hatred to the old paths of peace and friendship. Some of them—including the leaders of the world association—did so with a new humility, a new spirit that drove them to their knees. They sought the universal Christ whom they had nationalized for four years. They sought to revive that brotherhood which a war-crazed world had trampled on. In a word, they realized that the two greatest needs of the world's alliance of Young Men's Christian associations were the enthronement of Christ and true world fellowship.

They called together men from fifty different countries. They were not to be the older generation only, these men. They were to include youth, the men who had made this changed world, and the boys who had received it as a heritage. They came, and for a week here at Helsingfors they

faced issues which are today confronting youth, and sought to know the part the Y can and must play in resolving them. They met in a spirit of humility. They realized how lamentably they had failed in the past, and how imperative it is that they succeed in the future. They sought guidance, courage and strength. And had you been here this past week you would have felt as I do that from their fearless grappling with the most vital questions of life have come three results. First, real Christian fellowship and understanding; secondly, a new insight into the complete gospel of Jesus Christ; thirdly, a consciousness that that gospel must be presented to and by the youth of the world.

FELLOWSHIP ESTABLISHED

First, real Christian fellowship and understanding. By that I mean a comradeship that knows neither race, nationality, language, nor age; which frankly recognizes differences, but realizes the transcendent power of love. I mean further a readiness not only to speak your convictions, but to respect those of others; an ability to admit right in another; an eagerness to seek truth unitedly. What, more than all else, was responsible for this fellowship and understanding was the discussion group method, used for the first time at an international gathering. The delegates were divided into fifty groups, in each of which the various elements of race, nationality, cultural and religious heritage were represented. These groups met twice a day and frankly faced together their common problems, talking them through, agreeing when possible, and respecting opposite views when they arose.

Let me give an illustration. One of the groups was composed of about seven English-speaking delegates, about nine German-speaking, and seven French. They had discussed the home, sex, and one or two other questions, and helpfully so. But the one American in the group, a keen college lad of twenty-one, had waited all week for them to tackle the question of war and a Christian's attitude toward it. Not a person had brought it up. On the last day this eager youth could stand it no longer. He got to his feet. "We have thirty minutes left," he announced. "I propose that we spend that thirty minutes in considering a question we have avoided all week—I mean the question of war; pacifism, if you wish. There is no issue in America that so vitally concerns those of us in college. I should like to open the discussion by offering a resolution that all war is wrong, and

that we in this group go on record as refusing to engage in it."

Which, as you will agree, was some opening! When his resolution had been translated and the French and German speaking members understood it, the cat was out of the bag! Never did thirty minutes pass so quickly. There was general agreement with the resolution on the part of the French element in the group, but it was stoutly opposed by some of the Germans, in whom the Lutheran doctrine of the supremacy of the state and its responsibility to God alone was deeply rooted. The group had it back and forth, not heatedly, but convincingly, until finally one of the Germans got to his feet.

"Some of us feel," he began, "that to say that all war is wrong is to go too far. We cannot subscribe to that. But I think we can say this, that in the event of war a man's first duty is to God, his country's call being second." A resolution to that effect was immediately proposed and carried with but one dissentient voice.

There are two or three things which emerge from this, deductions which are applicable to the whole four days' discussion. First, the individual delegate realized that not only did he have a voice in the conference, he *was* the conference. You would never have found that twenty-one year old youth bringing up such a question before an assembly of 1,500 people. He would have kept still. But in that intimate circle of twenty-five his opinion had relatively more weight, and with men he had come to know through agreement and disagreement he felt no hesitancy in saying what was on his mind.

REALITY IN DISCUSSION

Secondly, more personal issues were faced. It is extremely doubtful whether such a resolution would have been placed on the agenda by the program committee had the conference been of the usual type. The Y has not officially faced this issue, and there is no immediate prospect that it will. In other words, one of the most vital questions of the day—and especially to American young men—would have been quietly ignored. And there are several other issues which arose in the groups which would not have appeared on a conference program. The discussion method brought the men to grips with reality.

Thirdly, there is cause for real thankfulness that one man held out against the rest of his group. All had had a share in the discussion. When it was over one lad felt he could not agree to a statement presented. So he opposed it. Would that have happened in an assembly of 1,500? Would he have stood out against them all? It is hardly conceivable. He would probably have been swept along with the crowd. But at Helsingfors there was no forcing resolutions down people's throats. Not only was every delegate given ample opportunity for the expression of his opinion; but that opinion was respected. As a result group leader after group leader testified to the sense of living and lasting fellowship experienced during the week.

The second great result of the conference is the new insight gained into the complete gospel of Jesus Christ. That insight came from the fellowship of the devotional hour, and the inspiration of the evening addresses, but more particularly from the interchange of views in the discussion

groups. In these groups two definite points of emphasis emerged in respect of Christianity. One must guard against inclusive generalizations, but in large measure these two positions were presented by two different movements—the German, with its insistence upon the all-sufficiency of a personal gospel, that faith and belief are everything; and the American, with its pronounced advocacy of the social gospel, the view that it does not matter so much what a man believes as whether he is prepared to act towards his fellow men as Christ acted. The German attitude was expressed something like this: "We believe that the way to the Christian life lies not through the Y. M. C. A. swimming pool or cafeteria, but through personal and complete surrender to Christ." It is not for me to say in how far they have misinterpreted the emphasis of the American movement. What I do say is that their deep conviction of the completeness of a personal gospel exercised a profound influence on the conference.

On the other hand, the insistence of the American movement in general that Christlikeness can mean nothing less than expressing him in every aspect of life made a deep impression. As a result of these clear and frank statements of belief a rapprochement was begun. Both Germans and Americans, in retaining their convictions yet recognizing truth in the other's viewpoint, gained a new insight into what the complete gospel of Jesus Christ means. There are many Germans who are going home "with their eyes opened," as one American put it to me. On the other hand there are many American association secretaries who are carrying back with them a determination, not to do away with the cafeteria and swimming pool, but while retaining these, increasingly to hold up in Bible study groups and through personal relationships a Christ who is "the way, the truth, and the life."

BACK TO YOUTH!

Lastly, from Helsingfors has come the conviction, with added emphasis, that the living Christ must be presented not only *to* the youth of the world but *by* the youth of the world. The first resolution adopted by the conference, and one which is the direct outgrowth of the facts disclosed in the discussion groups, reads in part as follows: the cooperation of all the national councils is to be enlisted in "a study in which youth in every land would be confronted with the fulness of the personality of Jesus Christ and would be given opportunity to express in its own way its experience of him, with a view to bringing together from all peoples one living impression of our Master; and of devising and putting into effect new and more fruitful methods of insuring the presentation of his message to and by the youth of our time."

The Y has realized that it cannot succeed if it takes its hand from the pulse of youth. It sees that youth in every land asking questions, inquiring into the very foundations of modern life, and demanding satisfying answers. It feels that there is but one all-embracing reply—the gospel of Jesus Christ, which knows no frontier, which needs no passport. It is beginning to realize that that same inquiring youth is having experience of Christ and that the expression of that experience *by* youth *to* youth is of more value than

the confronting of youth with the Christ that age knows. Youth's interpretation of the Christian message may and probably will be different, but it will be the same gospel, to which nothing need be added, from which nothing can be taken away.

It is this gospel and this Christ which a young men's or-

ganization seeks to lift up not only in lands where its work is unknown, but in countries where its influence is already felt. It is this forward-looking and definitely Christian program, this stressing and fusing of the "Y" and the "C", that will give the movement—at last a Y. M. C. A.—a vitality it has never before known.

The Manager Speaks

By Carl Knudsen

THE SCENE: A lumber camp in northern Michigan. A graduate fresh from a theological seminary had arrived to visit his sister and incidentally his brother-in-law. Now his brother-in-law was the chief, czar, prince, and potentate of the town. He was the manager of the lumber mill and of the entire community of eight hundred souls. The company owned every residence, every store, every clubhouse, every public institution, every soul. Somebody's brother-in-law was monarch of all he surveyed.

What a glorious opportunity! The theologian had studied industrial democracy. He had read Walter Rauschenbush's thunderings against business autocracy. Under the influence of David Vaughan and Harry Ward he had developed a determination that his ministry should count for Christ in this unevangelized field. But he could not believe that the industrial tyranny of which he had imbibed much information still prevailed. Surely the last stronghold of industrial autocracy had crumbled or cracked. Yet he was eager for this opening to explore the mind of the manager.

SAVAGES AND HOBOES

It did not take long to set off the fireworks. The manager's head was evidently buzzing day and night with labor perplexities. "What plan do you follow to determine the wages of your employes and their merits for promotion?" he was asked. Almost impatiently he replied: "Don't worry about wages. Labor always gets every cent it earns." The listener had something to say about the law of supply and demand. He reminded the manager that as a rule labor was rewarded according to its scarcity and not according to its value to the corporation. His answer was decisive: "That's all book theory. Whenever you read this stuff in books, forget it. I get tired of these fool theorists who read books and then try to tell us practical men how to run our affairs."

He complained that he had to pay some of his men four dollars a day. He laid the blame on "these cursed free employment agencies." They make it too easy for workmen to find another job! Incidentally he contradicted his former tirade against the supply and demand theory, but that did not matter. To illustrate his feelings in the matter, he explained that the board of directors had voted pensions to all employes who had labored twenty-five years or more, their merit to be determined by the manager. "I haven't a hobo in the crowd," he said, "who has ever earned a red cent more than he's got. I haven't a man in the bunch that I would

recommend for the pension. Let them earn their own pension and save it." Of course, the granting of pensions was kept confidential. Not an employe in the community knew a thing about it.

Prohibition was another bugbear. "The only lumberjack that's any good is the one who is broke flat," was the manager's conviction. In the good old days when liquor flowed freely and the lumbermen spent a good share of their wages for whisky, they were always humble and submissive on recovery. They lost a few days labor but, never mind, when they did come to, they would work. Labor troubles were unknown. The organizations that had put prohibition over had done more harm than all the saloon men put together.

IN THE MILL

The inquiring theologian went down to the mill the next day with the manager. The two could be seen coming for some distance and by the time they arrived everything was going smoothly. The "code" was a brushing of the cheeks by the first one who spied the "boss." When this sign was passed, everyone went on good behavior and turned out lumber by the thousands of feet.

But things did not go so smoothly when the manager and his interested observer attended the recreational center. It was called the "Community Club House," and was built by the company for the benefit of the "hoboes" at their command. There were only four or five employes present. They lounged and smoked and watched mutely. In the dance hall the girl scouts were entertaining their boy friends at a "ball." The manager spoke again: "We spent twelve thousand dollars for this building alone and six thousand for equipment, but these half-savages don't have brains enough to use it." His visitor said something about "paternalism" and its unpopularity with real men. But this, too, was book learning.

THE CHURCH

As to the church the manager was proud of his control. "You have never seen a church go yet without the help of business, have you?" he asked. He called the subscription method the "nickel-dropping stunt," and said it would never work. In his town the Roman Catholic church had just finished a new building. He had donated from the company budget for its construction fund. But even here he had enjoyed himself. One day the priest asked for the use of

company horses for excavation purposes. He proudly cocked his head back and said, "No, you can't have a horse." The priest protested that he had a dozen or so at leisure, but that made little difference.

The embryo preacher was then given some free advice in church administration. "If you want to make good with your church, always keep your standing with business men. They are the only ones in the average town with the dough. No real church can run with nickel collections." He pointed to the local Methodist church, which was a hopeless-looking building with an absentee pastor coming twice a month. It was a good example of what happened when the church ignored the business men of the town.

"Are your men unionized?" was the next query. "We wouldn't have a union man in the yards," was his instant retort. "Unions are the biggest curse that ever struck the United States. Look at the railroads. The unions force them to carry crews far in excess of requirements. The men loaf half of the time and hold up the company for exorbitant wages." It was suggested that unions may be as justifiable as organized capital. "What justice is there in one man's being compelled to negotiate with a modern corporation for terms? He is as helpless as a mouse before a lion, is he not?" This started an interesting tribute from the manager himself to the philanthropic nature of the average capitalist. "Of course, capital should be organized. Otherwise where would the bums get their work? Where would they get their pay? Who drives them and keeps them on the job?" Without the gentle pressure of the capitalist employer the average worker would not have the initiative to keep earning and his family would starve. Unions were a curse because workmen had neither brains nor character to qualify them for management. Neither

had they intelligence to know what they wanted or what was good for them!

THE MAKING OF THE MANAGER

The visitor was impressed by the air of superiority so evident in this big frog in a little puddle. His theory as to the worthlessness of his men was attested by his own experience. He had begun working in the mill thirty years before at the rate of three dollars a week. Beginning as a sweeper in his early teens he had worked up through the various positions in the saw mill until he became scaler, bookkeeper, and finally manager. The men who had worked for him more than twenty years at the same job stood in forlorn contrast with himself in energy, capacity, and willingness to apply themselves to the task. Hence, the soundness of his position regarding the pension! Argument was useless. The manager could not think logically, nor did he have a background of economics or sociology. Not even a sensitive conscience was available for the theologian as he sought an approach. The man was living inside a Chinese wall of his own self-sufficiency.

Soon the lights went out. In the power house which was operated by the company there were orders to turn off the lights for the entire community at eleven o'clock. Who could protest? Nobody. They stayed off until the next evening. There was no board of aldermen or city commission to sit as a court of appeal. The edict applied to the residence of the manager, for private service was hardly possible. So in the dark he gave some fatherly advice to his caller. "You are in a profession where you can do a lot of harm. Don't ever get off on the socialistic line. Keep your head, and remember, if you don't your church will go under."

British Table Talk

The Isles of Shoals, Mass., August 20.

IT WAS ONE of the happiest experiences we have had to hear Madame Louise Homer. She sang with amazing variety and dramatic force a number of songs, beginning with Bach. Her pure liquid notes were a joy to hear, and it is always with a sigh of relief that one listens to a singer who is both a thinker and an artist. Some are—a voice and nothing more. The setting of the poem, "General William Booth Enters into Heaven," was by Mr. Homer, and admirably fitted the poem. It is a most moving picture of the old general entering at the head of his army: "Are you washed in the blood of the lamb?" is the refrain; and without any exaggeration but with a subdued and gentle simplicity the singer declaimed the poem. I had not expected in Winona to have such an evening. I am quite sure that the Bible students would not suffer from hearing such music from such a great singer. I cannot remember ever hearing a singer accompanied with more understanding and sympathy by her pianist than Madame Homer was that night. . . . Before I left I heard Dr. A. T. Robertson upon the resurrection narratives in St. John. It is always a privilege to hear such an "old grammarian." The interpretation by such a man of the Greek words has an extraordinary interest. But Dr. Robertson is not only a great Greek scholar to whom all students of the Greek testament owe a daily debt; he is a homely—in the English sense

of the word—and gay speaker who knows how to draw from his rich experience. It was like an hour spent with a wise and experienced saint who speaks from within. I hope that the hearers who had 120 addresses on their program, if they had to miss out some in order to remain alive, did not miss out Dr. Robertson's. . . . My British mind has not yet recovered from its consternation in finding that the express train from Chicago to New York was willing to stop especially at Winona to pick up "Dr." and Mrs. Shillito! It was very kind of that Pennsylvania train, and I hereby set forth the praise of its courtesy.

* * *

The Hub

Through Pittsburgh, Philadelphia and New York to Boston! The journey from New York to Boston was charming, even on Saturday, August 14, with the temperature at 90 degrees or more. Boston is full of things "for to behold and for to admire." Dare I say that I do not greatly admire the Phillips Brooks statue? It does not bring the man home to me as I know him in his writings and in his biography. The Sargent pictures were thrilling in their themes, but here again I wondered whether it is not in the part of such a painter to make his panels fit into their setting. They did not seem at all easy to decipher. Of the remains of early New England there is something in Harvard which gives the onlooker a thrill of exhilaration. Here is the clue to the story of New England. The settlers were not

prepared to let their children be without a learned ministry. They loved scholarship, and they built more greatly than they knew. Cambridge is sacred ground. It is not so much of one man as of a group that one thinks—and what a rich and happy group it was! Some day, it is believed, Cambridge will do a little destructive work upon some of the modern buildings which do much to obscure the beauty of the past. If only the beauty and the simplicity of Massachusetts hall could have been kept! There is clearly a return behind the atrocities of 1870-1920 to earlier models, and there is in America, happily, no false reverence towards the abominable erections which were made fifty years or so ago. . . . Not much of Boston could I see, but the old ship Constitution and some of the old churches, and of course Bunker hill. It is interesting to recall that in the English history lessons which were given to us in my youth we were always taught to sympathize with the American colonists; Bunker hill therefore brings no pangs to my patriotic mind. At the same time they do say in these days that George III and Lord North were not such villains in this matter as we supposed. Historians are very disquieting fellows; and patriotic citizens, unhampered by any study of such things, will know how to deal in their education committees with such wanton disturbers of the past.

* * *

Salem

Salem I loved. There is no greater figure in English letters than Nathaniel Hawthorne. Within his own range he stands as securely today as in any previous time. It is a grateful thing to discover how much Salem preserves the memory of its son. Is there a nation which makes so much of its heroes as America? I wonder how many memorials to Washington I have already seen! But it is a little strange to discover that so much is made of the witchcraft memories of Salem. They give one still a thrill of horror. Cruelty is always abominable, even when all allowance is made for the standards of past ages. The inquisition and the trials of witches are evidences of precisely the same forces at work. And incidentally the same fear is at the root of all modern wars. It is perhaps a healthy sign that Salem can show not only its glories but its scars. Or is it only local pride that cherishes memories which are famous and distinctive? It is rather as if a man preserved in his ancestral home the memory of some murderer in his line. However that may be, Salem leaves delightful pictures on the walls of our lengthening gallery.

The Isles of Shoals

It may be that since my countryman John Smith of Virginia landed on these reefs, few of the English have tarried here. Anything more charming and refreshing it would be impossible to find. It is here that one American, when he was invited to spend a week here, refused on the ground that he could not bring his auto wherewith to drive the fifty yards up to the hotel! For others a stay on these islands has all the joys without the drawbacks of life at sea, and there are Americans who rejoice to give the auto a rest. The little islands are without trees. They look bright and cheerful in the deep-blue of the sea. One has a lighthouse; another is called "Londoner's," another "Smutty-nose," but we are called "Star" and we have the hotel. There is a conference of Congregationalists over which Dr. Eaton most graciously presides. We do not overdo meetings as our brethren in Winona do. But we are a very happy and united family. At night we go silently two and two with candles in our hands to the little church on the hill and have a short form of prayer. There used to be 300 fisherfolk here, and here a Harvard graduate spent 40 years as minister and physician. There is a pillar erected as a monument to him, and a smaller one to John Smith of Virginia. "Uncle Oscar" takes us in his boat around the islands which he has known from childhood, for he was born more than 80 years ago in the lighthouse. But of this altogether lovely place more must be said later.

* * *

Butler of Whitefield's

It came as a great shock to learn that my friend the Rev. A. D. Butler, of Whitefield's, has died. He had entered last year upon this important work, and he gave a sure promise of great achievements there, but it was not to be. Whitefield's was founded by Horne, and he too was cut short in the midst of his days. Butler was a man who gave much time and thought to the psychological approach to the Christian faith. It was a rare gift at once to be able to study psychology and to hold a large popular congregation, but this he did both in the Harrow road and at Whitefield's. He belonged to a small breakfast fraternal which means much to its members; we shall miss him greatly here. Such work as Butler did in his brief life was well and truly done, and had the finish of loyal and patient workmanship. "We greet the unseen with a cheer."

EDWARD SHILLITO.

The Book for the Week

A Standard in its Field

Drama in Education, by Grace Sloan Overton. Century Co., \$2.50.

I TALKED the other day with one of the foremost educators of this country. "If I were beginning life over again," he said, "I know what I should endeavor to be." "What?" I asked. "A dramatist." "Why?" "Because I believe there are greater potentialities for education in the drama than in any other medium. Most of our educational systems today are highly specialized; they seek to develop this or that skill, or to give insight into certain segments of life. But drama develops the whole personality and gives perspective to the problems of human behavior."

His statement brought to mind Dean Inge's words of two years ago describing the prophet which he felt this generation needs. In his opinion this new prophet will choose to speak neither from the pulpit nor from the printed page, but from the stage—"A great dramatist might help us find our souls."

Grace Sloan Overton agrees with the educator and the dean. For years she has taught the theory and technique of drama in

colleges, summer camps, and the Chicago Training School, where she is head of the department of fine arts in religion. Out of her ripened experience she has brought forth a book which will probably serve as a standard and a manual for many years. She begins with the new interest in drama and its causes, traces the history of drama through various countries, shows its psychological roots in human nature, demonstrates its educational value in the development of personality, sets forth its unique power in the field of religious education, and classifies and defines the types of dramatic activities from tableau through pageant to full length play and liturgical drama. All this she condenses in 140 pages of large type arranged simply and in a compelling progression. The last half of the book she devotes to an equally condensed treatment of the technique of drama production, from the choice of the play to its costuming, scenery, lighting, and rehearsal.

Nowhere does she deal in generalities. Everywhere she is concrete and specific. For example, in writing of stage construction for a parish hall or community building she says, "The height of the stage from the floor should be from three to four

feet....The width of the proscenium opening should be about half the width of the auditorium at its widest point, although this proportion may be varied somewhat. Considerations of production demand in the ordinary auditorium a proscenium opening at least twenty-four feet in width. In height the proscenium opening should be in proportion to the width, about half as high as wide. Thus a proscenium of twenty-four feet should be about twelve feet high. If a proscenium is too low, it will throw human figures out of proportion to their surroundings." What could be more definite than that? Similarly in describing costumes for various types of characters she not only itemizes the articles of each character's wardrobe, be he peasant, priest or king, but she tells the number of yards of material to be used for each item, and draws a diagram or pattern of the finished product. When she takes up the discussion of color she is equally direct and clear. She gives a color chart and indicates what colors may be used to advantage for certain effects, and what colors may not be used. The mystery of lighting she comes as near making plain as anyone can do with words. At the end of the book she lists the plays and pageants now available and tells where they may be secured. Finally she appends a bibliography subdivided by subjects for ready reference.

For some weeks I have been devoting the major part of my reading to the rapidly increasing library of books on religious drama. Without hesitation I can say that Mrs. Overton's book is the best manual available in this fascinating field. If the educator, the pastor, or the director of young people's activities wishes just one book to tell him the why and how of a religious drama production, let him select this one. He will bless Mrs. Overton for having written it with such care and thoroughness, and the Century company for printing it so attractively.

An honest review should reveal the limitations as well as the achievements of such a work. The limitations in this case seem comparatively trivial. In her discussion of the history of drama Mrs. Overton misses an important fact in failing to show that the drama has developed beyond its earlier stages only in those countries where the national religion has made a challenge to the human will. This is what we might expect, for the drama is essentially a clash of wills and of the emotions which constitute their driving power. India, China, Egypt—countries with a fatalistic religion in which the will plays no part—have contributed pageantry, spectacle, and liturgy, but little drama. Greece, England, and America, on the other hand, whose national religions have challenged the will of man to set right what was wrong with the world, have produced the great dramas. The implications of this fact in guiding the religious drama movement in the days to come might have made a prophetic chapter in Mrs. Overton's book. Under the head of limitations many of her colleagues will place her list of available plays and pageants. Some of these seem of very doubtful value and the list as a whole appears overloaded with biblical and missionary plays to the exclusion of such worthy dramas as Kenneth Sawyer Goodman's "Dust of the Road" and Lady Gregory's plays. A play is not necessarily religious because it draws its story from the Bible. What possible religious or ethical value can one wring from a dramatization of the book of Esther? A bloody struggle, to be sure, but what moral standards does it uphold for life today? The only other limitation worthy of mention lies in Mrs. Overton's proneness to use static verbs, especially the verb "to be." A great many teachers fall into the same habit, and it results in making their writings sit down instead of march ahead. Her book marches, but because of her singleness of purpose and the clarity of her thought rather than the structure of such sentences as this: "The psychology of emotions and the training of the same is receiving much attention today."

Leafing back through this book I find that on almost every page I have underscored or annotated some statement or direction for future use. Hundreds of men and women responsible for the production of religious dramas will wear the covers from this volume and then write for a new one. Countless audiences will find themselves stirred by strong plays and will probably

not realize that a part of their strength grows out of the fact that an able and conscientious teacher has summed up in two hundred and eighty pages her experience and research and suggestions for the benefit of educators and directors and actors.

FRED EASTMAN.

Other Significant Books

WHAT IS RELIGIOUS EDUCATION? and EDUCATIONAL EVANGELISM, by A.J. William Myers, London: National Sunday School Union. In these two books, Dr. Myers, of the Hartford school of religious education, has made a timely and worthy contribution in the field of religious education. The wide experience of the author in the ministry and in the classroom, both in Canada and United States, has made it possible to write books which are not only up-to-date in theory but are exceedingly practical. "Religious education," it is stated here, "is an attempt reverently to understand God's laws in the development of human life, and intelligently to cooperate with him in carrying out his purpose," and again, "Religious education aims to help each person achieve his own highest and best life in fellowship with God and in co-operation with and in service of his fellows, and to promote a civilization embodying ever more fully the ideals of Jesus." The writer urges that life lived on any other plane is deficient. The wide scholarship and the deep religious fervor of the author are shown as he works out this aim in relation to the growing years of childhood and youth. For him the trial and error methods of the past have no justification, and must give way to definite purposes reached through the most approved methods. Surely Dr. Myers is right in insisting on the importance for leaders in religious education to combine study, consecration, and skill. In educational evangelism the argument that educational evangelism rules out the work of the Spirit is most effectively answered.

THE CODE OF DEUTERONOMY: A New Theory of its Origin, by Adam C. Welch. Doran, \$1.50. Professor Welch has rendered a service in making clear his own conclusions with reference to the date and underlying causes for the code of Deuteronomy and thereby giving the average minister a starting point for the examination of other viewpoints. He rejects all theories which would make Deuteronomy the program of an ecclesiastical cult determined to centralize worship in the temple at Jerusalem. He also refuses to accept the opinion that the code is the musings of a priesthood far removed from the practical affairs of life, who nevertheless formulated rules and regulations incapable of, and never expected to be carried out. He fully grants that Deuteronomy 12:1-7 demands the centralization of the cult and that no quibble or evasion can successfully read anything else into this particular passage, but holds that this passage is an addition to the original code, and that with the remainder of the code the idea of centralization can be read into it, or out of it, according to the prejudice of the reader. The code is, he holds, primarily a book of instruction for the laity to warn them against Baal worship and is intended to strengthen the hands of those officers, priests, prophets and kings who are true to Yahweh the God of Israel. Hence every phase in the life of the individual is cared for. The God of Israel is the God of Jesus who cares for the apparently insignificant things of life. To use his own words, "So the most heterogeneous matters, questions about debts and about marriage, about war and clothes, about necromancy and harnessing an ox and an ass to the same plough, are set down alongside one another with no sense of incongruity. These matters jostle one another in actual life, and the only thing which connects them is that the same man may have to deal with them all." Ministers who have had only cursory acquaintance with Deuteronomy will find this book worthy of careful reading and comparison with the theories that connect Deuteronomy almost exclusively with the Josianic reform movement.

OUTLINE STUDIES IN OLD TESTAMENT HISTORY, by Adele Tuttle McEntire. The Abingdon Press, \$1.50. These studies are prepared for students of high school age but will be found of great help to ministers, teachers in Sunday school, and all who are interested

in imparting a knowledge of the old testament. Miss McEntire uses the latest results of scholarship and has so correlated the names of places, characters and events in the old testament as

to make the various books a unit. She has also given quotations principally from American poets to show how the Bible has woven itself into English literature.

C O R R E S P O N D E N C E

Church Property in Mexico

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just read "The Storm Breaks in Mexico" in the August 5 number of *The Christian Century* and wish to commend highly the general spirit of the article. I am not quite so sure as the writer as to just what the future will bring forth, but I write especially to correct a lack of accuracy in regard to the past. The statement that "The church has arrogated to itself the most productive properties of the country so that before the revolution of Madero it controlled two-thirds of all productive property" would have been more correct if the word Juarez had been used instead of Madero, for, as Aaron Saenz, foreign secretary in the cabinet, recently said in Los Angeles, "Since the year 1857, in which all church properties were nationalized, (all such church) property has been held as the property of the state, which has allowed the various religions to use the buildings for the exclusive purpose of religious services." The constitution of 1917 did not change in any way that of 1857 as regards the holding of property by the church. The trouble at present is caused by the application of restrictions upon the ministry and religious services. You are absolutely right in what you say about the inadvisability of any outside intervention or influence, either national, political or religious.

Guadalajara, Mexico.

ALFRED C. WRIGHT.

The Passaic Study

EDITOR THE CHRISTIAN CENTURY:

SIR: I have felt for some time that I have been rather neglectful of my duty. I read your splendid journal from week to week, getting from it information and uplift that I get nowhere else and never take the trouble to send you even one little word of appreciation. The Passaic number, however, impels me to speak out in meetin' and tell you that in my humble judgment it is a monumental, perhaps I should say a colossal, piece of journalism, one that should make each subscriber more proud than ever of and thankful for *The Christian Century*. So long as we have such a voice as yours, preaching so powerfully and yet so wisely concerning that second great commandment which the Master said is like unto the first, there is hope for the protestant religion, hope for our country, hope for the race.

Kensington, Md.

C. W. BROOMALL.

A "Supposed Obligation"

EDITOR THE CHRISTIAN CENTURY:

SIR: Your article on "What Is Troubling the Unitarians?" was excellent. You have described our situation exactly. Though only recently come into the Unitarian ministry, I have long observed this fellowship. It would seem that in Unitarianism is to be tested out the difficult undertaking of complete theological freedom. In other denominations men talk of it, but always with the tacit assumption that certain things will not be called in question—theism especially. But freedom, once embarked upon, involves the possibility that some will presently propagate a "religion" without God or immortality. Theoretically, it must be permitted. Practically, it yet remains to be seen whether we can do it. Granted the right of free opinion, can men of completely divergent opinions find any satisfaction in association together in one religious fellowship? The Unitarians are trying that difficult experiment. I suppose our ardent humanists will resent parts of your article, especially the im-

plication that news-value has something to do with their propaganda. It is for them to search their own hearts. But certain it is that the Unitarians suffer from the supposed obligation to be always of the left wing.

Berkeley, Cal.

ELDRED C. VANDERLAAN.

Evangelical Synod Not Lutheran

EDITOR THE CHRISTIAN CENTURY:

SIR: Whoever wrote the editorial, "What is Disturbing the Lutherans?" no doubt knew what he was writing about. The history and the development of that church body is one of the most interesting and striking features of American church life. The most distressing thing, to an outsider, about the Missouri Lutheran synod is the fact that nothing seems to be disturbing that earnest, aggressive and exclusive organization. For them, apparently, every problem of humanity has been solved, and all that is necessary to bring on the millennium is to become as they are.

If nothing else in your editorial does disturb the Lutherans your classification of the Evangelical synod as a Lutheran denomination should certainly do so, and it certainly is a mistake to do this. I do not blame any one for making such a classification, as, to all intents and purposes it has, outwardly at least, resembled a Lutheran denomination and has too often behaved like one. But, after all, it is not a Lutheran denomination and must not be so classified. According to its doctrinal statement it accepts the confessions of both the Lutheran and Reformed churches, which disqualifies it at once and forever from passing as a Lutheran body.

Furthermore, the Evangelical synod, in its definition of the Lord's supper, does not undertake to decide for or against any of the three chief protestant theories—Lutheran, Zwinglian and Calvinistic—as to the manner in which believers receive the body and the blood of Christ. It contends that the spiritual connection between the bread and the wine and the body and the blood of Jesus remains a sacred mystery concerning which every believer is entitled to his own opinion. Any good Lutheran would be horror-struck at such an idea. At the twenty-third general conference of the synod, which met last autumn at St. Louis, the attitude taken toward the social problems of the day, as well as the very definite declaration against war, were as un-Lutheran as any thing could well be, as was also the declaration which took grateful cognizance of the growing fellowship among the various denominations, and encouraged the exchange of delegates with kindred bodies at home and abroad.

St. Louis, Mo.

J. H. HORSTMANN.

A Confession of Group Sin

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial on "Where Jesus Staggers Us" is a spiritual classic. Perhaps we are nearer to a confession of group sin than appears on the surface. Many in the church are troubled. There is a haunting sense of the evil of ultranationalism.

Seattle, Wash.

M. H. MARVIN.

Negroes Recruiting Own Leadership

EDITOR THE CHRISTIAN CENTURY:

SIR: I notice in a recent issue of *The Christian Century* information to the effect that Rev. Mordecai Johnson, who has been called as president to the Howard university, Washington, D. C., was educated at Columbia and Harvard, and other white

institutions of the north. It will be of interest to all those who mark the progress of the Negro race to learn that Dr. Mordecai Johnson received his first inspiration for an education, and passed his undergraduate years in a Negro institution, with an all-Negro faculty. Morehouse college, of Atlanta, Georgia, of which Dr. John Hope, one of the foremost Negro educators of the south is president, feels a great sense of pride in the fact that Mordecai Johnson was an honored alumnus of that institution. The value of this brief note is simply to indicate the progress the Negro race is making in recruiting its own leadership.

New York City.

FRANK A. SMITH.

We All Like Melon!

EDITOR THE CHRISTIAN CENTURY:

SIR: In your editorial, "The Wisdom of This World," speaking of the big melon cut by General Motors, you appear to take the view that the workers should have an increased share in the profits. So far as I know, they are now better paid than most working people. Why not let the buying public share the profits? Some of the folks buying their cars are mortgaging their household goods to get them, as one of their agents tells me. Of course I am not sure whether a bite of melon would taste good to that sort of man or not. But some of us who ride in flivvers might enjoy a transfer to another melon patch. Or might it be possible to get that "Morgan partner" to tip off a rise in preacher's salaries, with hope that it would "bull" the market with church finance committees?

Bryan, O.

WILLIAM FRANK MARTIN.

Sectarianism in Religious Education

EDITOR THE CHRISTIAN CENTURY:

SIR: If denominations must continue, it ought to be possible for a free American citizen freely to choose his own. Even if we were not prone to follow in the line of our parents and of past tradition and sentiment, the whole scheme of present-day religious education is tending to eradicate any freedom of choice on the part of the individual as to the type of denomination best suited to him. If religious instruction is given in the Sunday school or church day school of course it is given with denominational emphasis and literature. If taught in the public school the pupils are taught by their pastor or one of their own denominational educators. That is all the religious instruction they get until their denominational decisions are made and their habits are set. Would it not be nearer the true American school spirit that when religious instruction is given there at all, each pupil be given at least a general view of each of the leading types of denominations by the several pastors or religious educators and then freely let him choose the type that most appeals to him? Is it fair, either to truth or to our youth to try to limit their religious views to but one angle of approach as represented by one denomination and thus practically deny them any choice in the matter?

Cedar Rapids, Iowa.

E. A. RAMIGE.

THE SUNDAY SCHOOL

Lesson for September 12. Lesson text: Exodus 35:20-29.

Giving and Givers

I AM having some first-hand experience raising money to build a new church. When I first read over this lesson, a note of keen disappointment struck me, for the first superficial reading seemed to indicate that every man and every woman had freely given. Every one. Now that is contrary to modern fact; not nearly all of the five hundred and twenty-five families in our local congregation have contributed toward our building. Then I went back over this Bible story with a little more care and now I have a very high regard for the accuracy and truth of this writer, whoever he may have been. Notice: "Everyone whose

heart was willing and everyone whom his spirit made willing." That is true to life, that is just the way it works in Pittsburgh, in 1926. Again: "And they came, both men and women, as many as were willing-hearted." Splendid! that is our experience. Again: "And all the women that were wise-hearted did spin with their hands, and brought that which they had spun." Excellent! just like our women, who are sewing and toiling for the building fund. Again: "And all the women whose hearts stirred them up in wisdom spun the goats hair." And finally in verse 29: "The children of Israel brought a free-will offering unto Jehovah; every man and woman, whose heart made them willing to bring for all the work, which Jehovah had commanded to be made by Moses." Believe me, I am going to preach on that scripture, for it is as plain as day that the men and women who gave for the new church were the ones who had the right kind of hearts and whose spirits moved them to generous action. "Let each man do according as he has purposed in his heart, not grudgingly nor of necessity, for the Lord loves a hilarious giver." (2 Corinthians 9:7.)

Giving is the surest index of a person's life; generosity is the highest flower of virtue. That is not an extravagant statement; it is based upon solid fact. A stingy man is a small proposition all around. I have no respect for the theology of a tight individual, because his soul is microscopic. The man who hangs on to his money, also hangs on to his old ideas; he can't give up anything. Look at the little half-starved churches which dot the landscape, too stingy to pay the preacher, too narrow-minded to give money for missions, too tight to take an interest in reform measures—they are committing suicide. On the other hand, look at the truly great churches in America; without exception they possess an enthusiastic faith, which leads them to sacrifice in love. They believe in missions; they are active factors in their communities. They live because they give. A canvass for building funds X-rays the hearts of your members. Here is a big business man; he does not delay; he knows that a church cannot be built without money and he knows that it takes a large amount; quickly and generously he writes his pledge for a big amount. Here is a woman who goes out to work by the day; she takes her card and surprises everyone by her generous amount. Here is an orthodox brother, always speaking up for the "faith once for all delivered"—his card is still blank. How much has he given? Not a cent. I do not mean to imply that all orthodox brothers are lacking in generosity; many of them with a positive, robust faith, are very generous. You must believe something in a strong fashion before you will back it with your cash. Here is a man who toils hard every day; he is plain and simple but he loves his Master; his giving is surprising, for Sunday after Sunday he walks in with his large gifts. Here is an old lady, without income, who saves up her dollars, day after day, and finally calls in the pastor and hands over fifty of them, with a prayer for the new church. Yes, it is the people whose spirits are willing, whose hearts are willing, who build churches. Some are very rich, some are very poor, but the gifts seem to bear little relation to the amount of property possessed, but only to the size of the hearts and to the power of the spirit. To raise money for a building fund is at once the most discouraging and the most encouraging business in the world. Many disappoint you; many others delight you, but in every case the heart is laid bare.

JOHN R. EWERS.

Contributors to This Issue

IRVING F. WOOD, professor biblical literature, Smith college; author, "The Bible as Literature," etc.

ROBERT W. ABERNETHY, member of international Y. M. C. A. staff, Geneva, Switzerland.

CARL KNUDSEN, Methodist minister, Dillon, Mont.

NEWS of the CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Fails to Find Josephus Manuscript in Moscow

Prof. Solomon Zeitlin of Philadelphia has been making studies in Moscow in an attempt to locate the ancient version of the writings of Josephus which was reported to contain confirmation of the gospel accounts of the earthly life of Jesus. The Kyril version of Josephus, which was alleged to contain the important sections, when examined in the Leningrad library proved to be an eleventh rather than an eighth century translation, and to be a Slavonic translation from Byzantine Greek which, in turn, was obviously a translation from the Latin version produced by Eusebius in the fourth century.

Plan American College For Greece

Prof. Edward Capps, of Princeton university, has asked Elihu Root, Dwight W. Morrow, Henry S. Pritchett, John H. Finley, Stephen S. Duggan, Ery Kehaya and Charles P. Howland to act as a board of trustees for an American college to be established at Athens. It is planned to make the school as nearly as possible like Robert college, Constantinople. It will be affiliated with the group of near east colleges, and will seek a charter from the board of regents of New York. A committee of Greeks living in Athens has agreed to raise a fund of \$500,000 for the college buildings. Mr. Benaki, the chairman of this committee, has given a site of 23 acres outside Athens on the road to Kyfissia. The American trustees will be asked to raise another \$500,000 for endowment.

Hospital Executives to Meet At Atlantic City

The American Protestant Hospital association will hold its sixth annual convention at the Hotel Morton, Atlantic City, N. J., Sept. 25-27. The addresses will all deal with problems of hospital practice, except for an address on Sunday by Dr. William Chalmers Covert, of the Presbyterian board of education.

New President for Smyrna College

Dr. Cass Arthur Reed succeeds Dr. Alexander MacLachlen as president of the International college, Smyrna, Turkey. Dr. MacLachlen has been in educational work in Turkey for 35 years. Dr. Reed, who has been dean of the college, is also a son-in-law of the retiring president.

Urges Dr. Slaten to Leave Church

The much discussed question as to how much a man should believe in order to be justified in remaining in the Christian ministry is revived by the Christian Leader, organ of the Universalist church, in reference to Dr. A. Wakefield Slaten. Dr. Slaten is pastor of the West Side Unitarian church, New York city. The Leader epitomizes an article contributed by him to a current periodical and then says: "Analyzing what he says, it appears that he does not believe in God, in Christ even as an authentic historical figure, in Chris-

tianity, in religion except as communion with nature in prayer, and most emphatically that he does not believe in immortality. Modernists like Dr. Fosdick believe in God, in Christ, in Christianity, in religion, in prayer and in immortality. Is it not a little unfair to give the name modernist to Dr. Slaten—that is, if the name is to be used also for Dr. Fosdick? And do not the best of the fundamentalists want to be fair? Does not Dr. Slaten put himself in rather an equivocal position by continuing to engage in the work of religion, remaining as the pastor of a church and retaining his standing in a denomination? It is one thing to hold the substance of faith and another thing to deny the faith altogether. In substance Dr. Fosdick agrees with the Baptists. In substance Dr. Slaten repudiates the faith of the Unitarians."

Investigate Lutheran Colleges

Prof. Robert J. Leonard and Prof. Edward S. Evenden, members of the faculty of Teachers college, Columbia university, New York city, have been engaged to conduct a survey of the colleges of the United Lutheran church. Neither of the investigators is a Lutheran. Both have been employed solely as educational experts to suggest improvements in the schools of the denomination.

Local Option Petition Signed By 15,000,000 Germans

According to a report received by the American W. C. T. U. from Fraulein Gustel von Blucher, president of the German branch of the same organization, 15,000,000 Germans have signed a petition presented to the reichstag favoring local option. The temperance movement is said to be even stronger in post-war Germany, supposedly the world's fount of beer, than in England or any other part of Europe.

Episcopalians Move Seminary Next to University

Another theological seminary is leaving its old site to relocate on the campus of a university. The Church divinity school of the Protestant Episcopal church is being moved from San Francisco to Berkeley, where it will be placed alongside the University of California and the Pacific school of religion. In the meantime, litigation now in process will determine whether the Western divinity school, of the same denomination, will be relocated contiguous with the campus of Northwestern university at Evanston, Ill., or of the University of Chicago.

Chicago Tribune Illustrates Mexican Church Wealth

The Chicago Tribune has been printing a series of articles on the religious dispute in Mexico, plainly planned to secure favor for the idea of ultimate intervention. But some things have slipped into the articles which throw strong lights on certain aspects of the present situation. Thus, the wealth of the Roman church is mentioned: "As an instance of the great wealth within the church, and of some Catholic

priests, Bishop Gillou of Oajacou left property, consisting largely of ranches, valued at \$60,000,000. Bishop Montes de Oca in the state of San Luis Potosi has an estate valued at \$40,000,000. Both inherited the property. Mgr. Gillou, before his death about a year ago, was rated as the richest prelate in the world."

Rollins Adds Two More To Faculty

Rollins college, the interdenominational school at Winter Park, Fla., is fast building up a strong faculty under the direction of President Hamilton Holt. Prof. Thomas P. Bailey, who has been professor of psychology at Sewanee, has recently joined this faculty, as has Prof. Emilie W. McVea, former president of Sweet Briar college, Virginia.

Plan New English Version Of Lutheran Catechism

Representatives of seven bodies of American Lutherans are at work on the preparation of a new official English version of Luther's shorter catechism. It is hoped to have the translation completed in time for distribution among classes con-

[Number One] Follow this Series

Reasons Why . . .
The Story of Philosophy
is one of the best of the best-sellers*



IMMANUEL KANT

"Kant thought out everything carefully before acting, and therefore remained a bachelor all his life."

—From page 288 of

THE STORY OF PHILOSOPHY

by Will Durant

*Ask your book-seller to show you this 586-page book . . . giving the lives and opinions of the great philosophers from Socrates to Santayana . . . in a way so sound, so human, so brilliant, so exciting . . . (the italics are ours but the adjectives belong to Van Loon, Dorsey, Dewey, Brown, Macy, etc., etc.) that it has become the best-selling non-fiction book in America . . . the superlatives are Brentano's, Macy's, and other representative book-stores, \$5.00 everywhere.

Simon and Schuster
Publishers of Books
37 West 57th Street
New York City



firmed in 1929, the 400th anniversary of the appearance of the first edition of the catechism.

Appeal for Help for French Pastors

An emergency committee for French churches, of which Mr. William Sloane Coffin is chairman, has issued from its headquarters at 287 Fourth avenue, New York city, an appeal for funds wherewith to supplement the salaries of French protestant ministers. According to the statement of the committee the present salary of a protestant minister in France is 5000 francs. Married men receive an additional 1000 francs with an allowance of 200 francs for each child. A family thus receiving 6600 francs is at the present rate of exchange in possession of just \$132

a year. The committee states that no appeals for help have been received from French ministers and that the situation is still tolerable for a single man. It says, however, that in homes where there are children, undernourishment and hunger are becoming tragically familiar.

Dr. Hough Gives His Mother a Thrill

Between the Sundays on which he has been preaching at City temple, London, Dr. Lynn Harold Hough has been taking short excursions by air to various points on the continent. Recently, according to the Christian World, he took his mother, Mrs. Eunice Hough, with him by airplane to Brussels. Mrs. Hough is seventy years of age, and thoroughly enjoyed the trip. The same paper also speaks of the

Olivet Holds Month of Discussion

TWO HUNDRED AND FIFTY people have spent parts of the month of August on the campus of Olivet college, Olivet, Mich., in the second summer discussion conference under the auspices of the Fellowship for a Christian Social Order. The average attendance at any one time has been about eighty. The attendants were drawn from all parts of the country, the southern delegation being surprisingly large. Ministers were in the minority. There were some representatives of organized labor; during one week there was an official delegation from the conference of American rabbis. The majority of the attendants, however, have been members of professional groups. Rev. Reinhold Niebuhr, of Detroit, has acted as chairman for most of the conference.

SEEK COOPERATIVE ORDER

The first week was devoted to the discussion of questions bearing on the present social order. While the so-called discussion method was employed, there was a large place left for the contribution of men who have been personally engaged in attempts to improve industrial and social conditions. Thus, when it came to the discussion of the building of a cooperative society within a competitive world, Mr. William T. Hapgood, of Indianapolis, was on hand with the story of the Columbia Conserve company, and the experiments made there. Prof. Earl Dean Howard, of Northwestern university, brought his experience as head of the industrial relations section of Hart, Schaffner and Marx to the discussion of the working out of a cooperative technique within a competitive industry. And Prof. Isidore Lubin, of Brookwood college and the National Institute of Economics, drew from his authoritative knowledge of the coal industry to show that there are situations in which nothing can be effected to set up a cooperative order until the whole industry is put on a cooperative basis. Out of the discussions of the cooperative order the group moved into some searching hours devoted to consideration of rights of inheritance and income.

The second week, devoted to international and interreligious relationships, was signalized by the presence of the Jewish delegation. Led by Rabbi Ephraim Frisch, of San Antonio, Tex., this delegation,

which included Rabbi Cohen, of Galveston; Rabbi Mischkin, of Wilmington, Del., and Prof. Kronbach, of the Hebrew Union college, Cincinnati, produced a profound impression in its presentation of problems involved in relations between Christians and Jews in this country. Impossible as it may seem, this delegation claimed that the Olivet conference represented the first occasion on which a group of Christians in conference had formally invited Jews to participate in discussing the spiritual problems of America. Another who made a distinctive contribution was Mr. T. Y. Wang, chairman of the educational commission of Manchuria, who led in a critique of Christian missions. Other participants were Dr. Samuel Guy Inman, of the committee on cooperation in Latin America, Mr. Nevin Sayre, of the F. C. S. O., and Rev. John W. Herring, of the federal council.

"PROPHETIC" VS. "STATESMANLIKE"

Race relations occupied the third week, with leaders like Dr. George Haynes, of the federal council, Prof. Goodwin Watson, of Columbia university, and Miss Helen Hunter, of Cleveland. Practical situations, like housing, were considered, but there was also an attempt to analyze race prejudice as such, and to deal with other basic aspects of the problem. Perhaps the most interesting portion of the week came when the group worked out what it called a contrast between the "prophetic" and the "statesmanlike" way of living in the face of wrong social conditions. The "prophetic" is the life which uncompromisingly proclaims and confronts the social sin. The "statesmanlike" is the life which differentiates between social and individual sin, and adopts as much of an attitude of accommodation as is necessary in order to influence the general public and thus, in the long run, to change its practice. Discussion as to the comparative validity and worth of these two modes of life became extremely animated.

As this is written, the fourth week of the conference is in progress. It has departed from the usual order, and is being devoted to questions of the family and sex relationships. Mr. and Mrs. Abel Gregg, of the national board of the Y. M. C. A., are acting as chairmen.

Memories of a loved one are most fittingly symbolized in the sweetly musical tones of

Deagan Tower Chimes
Played by Organist from Electric Keyboard
The Memorial Sublime

Through no other means can you confer on your church and community a greater beneficence. Beautiful memorial booklet on request.

Standard Sets \$6000 and up
J. C. DEAGAN, Inc.
164 Deagan Bldg.
CHICAGO, ILL.

Almost any printer can set type but
Comparatively few can plan a book

THE minute details which are incorporated into the carefully planned, well printed and tastefully bound volume call for expert advice from men making a life study of such work. We offer this service. Give us the number of words in your manuscript and we will advise with you as to size of volume, type faces to be used, etc. All work will be done in our own plant by skilled workmen under our direct supervision.

Regan Printing House
523-37 Plymouth Court, Chicago

The American Seamen's Friend Society
Incorporated 1833

The only American undenominational international and national Society aiding seamen. Maintains a Sailors' Home and Institute at 507 West Street, New York City.

Loan Libraries (\$25) placed on vessels sailing from New York.

PUBLISHES the *Sailors' Magazine* (\$1.00). Shipwrecked and destitute seamen aided. SUPPORTED by contributions and legacies.

JOHN B. CALVERT, D.D., President; GEORGE SIDNEY WEBSTER, D.D., Secretary.

CLARENCE C. FINNO, Treasurer, 79 Wall St., New York, to whom contributions may be sent.

Church Furniture
Globecraft Shops
Since 1876

Fine church furniture, moderately priced. Tell us your needs. Before you buy—compare!

Globe Furniture Mfg. Co.
18 Park Place — Northville, Mich.

Ministers, Churches, send your printing job to the

PERFECTO PRESS
4150 Cottage Grove Ave., CHICAGO

Special Introductory Offer:
500 LETTERHEADS 8 1/2 x 11 (Good Bond) \$5.00
500 ENVELOPES 6 1/2 Paper

All Kinds of Printing at Right Prices
We pay postage Samples sent upon request

MENEELY BELL CO.
TROY, N.Y.
AND
220 BROADWAY, N.Y. CITY

BELLS

Individual Cups

Over 50,000 churches use Thomas Service. Self-collecting Tray saves one-fourth cost of others. Catalog and Trial Free.

Thomas Communion Service Co. Box 495 Lima, Ohio.

presence in one of Dr. Hough's London congregations of Mr. Jack Hobbs, the Babe Ruth of English cricket.

Lady Astor Testifies

The Christian Science Monitor reports that while in Boston on her present trip to America, Lady Astor, together with her children, were guests of Judge Samuel Greene, first reader of the mother church of Christian Science. Lady Astor testified at the regular Wednesday evening meeting at the mother church.

New Professor for Boston Seminary

The school of theology of Boston university announces the election of Rev. C. M. McConnell, of Chicago, to the chair of town and country church work. Mr. McConnell has been connected for several years with the life work commission of the Methodist church. For almost ten years he conducted what was probably the best known rural church in his denomination at Lakeville, O.

Hartford to Hold Annual Clergy Conference

Hartford theological seminary will hold its annual conference for ministers Sept. 13, 14. The leader this year will be Dr. John Timothy Stone, of Chicago, and the general theme will be "The Vital Mission of the Church." As in other years, the seminary will provide lodging in its buildings at Hartford, Conn.

Dr. Gilkey Joins Divinity School Faculty

Dr. Charles W. Gilkey has been elected professor of preaching in the divinity school of the University of Chicago, and will begin his work with the next quarter. Dr. Gilkey will continue to serve as pastor of the Hyde Park Baptist church, which is located near the campus of the university.

Dr. Meyer Says Heaven Would Be Hell to Some

Preaching in the Manhattan Congregational church, New York city, recently, Dr. F. B. Meyer, of London, said, "Some people, if they went to heaven, would still

be in hell. With the hell they have inside of them they would want to get out five minutes after the gate was closed. Some of the people who go to your night clubs would feel so uncomfortable they would break the bolt to get out." Dr. Meyer, although in his 81st year, is carrying a full program of preaching while on his present trip.

Roman Order Has First American Head

Rev. James W. Donahue, a member of the mission band of the Holy Cross order of the Roman Catholic church, and until recently superior of the Holy Cross college at Rome, has been elected superior general of that order. Father Donahue, a native of Chicago, thus becomes the first American to guide the order, at the head of which Frenchmen have previously stood.

Dr. Jones to Preach at Sesquicentennial

Each denomination is contributing a preacher for the Sunday services of the Sesquicentennial exposition now open in Philadelphia. Disciples of Christ are to be in charge of the services on Sept. 19. The preacher of the day will be Dr. Edgar DeWitt Jones of the Central Christian church, Detroit.

Esperanto Bible Dedicated

During the session of the universal Esperanto congress, which met early in August in St. Giles' cathedral, Edinburgh, a completed translation of the Bible in Esperanto was solemnly dedicated. Interest in Esperanto as an international language is still to be discovered in many parts of Europe.

Lutherans End Help To Germany

During the recent meeting of the executive committee of the Lutheran world convention in Dresden, a gathering was held officially to mark the closing of the work in Germany of the American national Lutheran council, which has been caring for the needy since the armistice.

The meeting was held on July 4, and developed into a great demonstration of friendship for the United States. In reporting the work of the council, it was said that \$870,000 had been spent, in addition to supplying tens of thousands of gift packages and over a million pounds of clothing. Not less than one-third of these gifts were made to non-Lutherans. In addition, \$450,000 was given by the council for the support of German foreign missionary work.

Old New Haven Church Disbands

With only two dissenting votes, the members of the Grand avenue Baptist church, New Haven, Conn., have voted to disband that congregation. The church, which is one of the two oldest in the city,

AMERICA'S GREAT UNKNOWN WOMAN



Read Her Story in

GRACE H. DODGE: MERCHANT OF DREAMS

By ABIE GRAHAM

\$2.00

"I have read the book with the deepest interest and believe that it is one of the best contributions of biography to the subject of stewardship that has been produced. I suspect that there are not many lives that will illustrate practical stewardship of time, personality and money as her life does."

—The Rev. Harry S. Myers, Northern Baptist Convention.

"J. Pierpont Morgan said of Miss Dodge that 'she had the finest business brain in the United States, not excepting that of any man.'"

—The New York Herald-Tribune.

THE WOMAN'S PRESS
600 LEXINGTON AVENUE
NEW YORK

Originally sold at \$69.00 - A BEAUTIFUL NEW EDITION (17 vols.) ONLY \$20.00 (\$19.50 Cash)

ALEXANDER MACLAREN'S

EXPOSITIONS OF THE HOLY SCRIPTURE

Covers entire Bible. 13,000 pages, beautifully printed, strongly bound, handy format. Entire set indexed and cross-indexed by subjects and texts. Preacher and student can find instantly any passage of Scripture.

AUTHORITATIVE OPINIONS OF MACLAREN AND HIS WORK

"The King of preachers"—T. L. Cuyler.

"The Prince of Expositors."—W. R. Nicoll.

"Distinguished for his mastery of the Bible in the original language as for his marvelous oratory."—J. H. Jowett.

"Few, if any, Expositors have the same felicity as Dr. Maclaren in perceiving and lifting into prominence the really essential points."—British Weekly.

"These volumes are a treasury of thought for all who study the Scriptures."—The Outlook.

"Dr. Maclaren's work is fresh and stimulative."—The Congregationalist.

You know Maclaren's work. You will never again have the opportunity to possess this set of his Expositions AT THIS PRICE.

You may pay \$5.00 with order; additional payments of \$5.00 in 30, 60 and 90 days. (We pay carriage.)

The Christian Century Book Service:

Chicago

will be turned over to the Baptist state convention for missionary purposes. The pastor, Rev. Sanford Fleming, becomes a professor in the divinity school of the University of California. Golf and automobiles are blamed for the demise.

Former Wesleyan President Dies

Rev. Amos Burnett, president of the British Wesleyan conference a year ago, and former secretary of the missionary society of that church, died recently. Mr. Burney had a remarkable career. He was a missionary, first in India, and later in South Africa, where he was made superintendent of the Transvaal and Swaziland districts following the Boer war. He returned to England in 1919, was immediately elected mission secretary, and later was given the greatest honor in the possession of his church.

New Jersey Minister Awarded Lunn Prize

Rev. Herbert K. England, pastor of the First Presbyterian church, Roselle, N. J., has been awarded the first prize of \$100 by the Church Touring guild for his article on "The Inspiration of a Trip to the Holy Land." Second prize went to

Rev. Norman H. Flickinger, of the First Methodist church of Dover, O.

Leper Mission Head Returns from Tour

Mr. W. M. Danner, general secretary of the American mission for lepers, recently returned to New York from a ten months' tour of inspection of leper colonies in Japan, Korea, China, Siam, India, Sumatra, Palestine, Hawaii and the Philippine islands. In Shanghai, Mr. Danner organized a Chinese mission for lepers with Chinese officers, its purpose dealing with the problem created by an estimated one million lepers in China.

Pilgrim's Progress Brings High Price

A first edition copy of Bunyan's Pilgrim's Progress, still in its original sheepskin binding, sold recently at a London auction for £6,800. The book was purchased by a London book dealer.

Baptist Leader Takes Seminary Post

Dr. Herbert F. Stilwell, director of the evangelistic campaign of the northern Baptist convention, has accepted election to the chair of evangelism in the Eastern

Baptist theological seminary, Philadelphia. Dr. Stilwell was formerly pastor of the First Baptist church of St. Paul, Minn., and the First Baptist church of Cleveland, O. He was for some time on the staff of the American Baptist home mission society.

BOOKS RECEIVED

The Painted Room, by Margaret Wilson. Harper, \$2.00.
I Want to be a Lady, by Maximilian Foster. Lippincott, \$2.00.
The Devil's Guard, by Talbot Mundy. Bobbs-Merrill, \$2.00.
The Sinless Incarnation, by Francis Wesley Warns. Methodist, 50 cents.
Community Drama, by Playground and Recreation Association of America. Century, \$2.00.
Captain Sandman, by Miriam Clark Potter. Dutton, \$2.00.
The Spokesman's Secretary, by Upton Sinclair. \$1.25.
This Believing World, by Lewis Browne. Macmillan, \$3.50.
The Road to Eternal Life, by James Hooker. Peace.
What Happened in the Ark, by Walker and Humphrey. Dutton, \$2.00.
The Face of Silence, by Dhan Gopal Mukerji. Dutton, \$3.00.
Handbook of American Prisons, by National Society of Penal Information, Inc. Putnam.
The Social Control of Business, by John Maurice Clark. University of Chicago, \$4.00.

: SCHOOL DIRECTORY :

Students for the Presbyterian Ministry may have one year in College for \$100

Write, Blackburn College, Box CC, Carlinville, Illinois for details of self-help plan and Brebner Fund

THE WESTERN THEOLOGICAL SEMINARY

Pittsburgh, Pa.

A Seminary for College Graduates

The opening address will be delivered by Rev. Andrew Kerr Rule on "The Personality of God: a Defense" in the Assembly Room, Swift Hall, Wednesday, September 21. For information apply to

President James A. Kelso, Ph. D., D. D., LL.D.

THE NATIONAL SCHOOL, Y.W.C.A.

Graduate, professional study for those interested in preparing for work with women and girls.

WINTER SESSION BEGINS

September 22

Schedules adapted to accommodate those who wish to take special work at Columbia University.

Send for Catalog.

135 East 52nd Street New York, N. Y.

THE CHRISTIAN CENTURY includes on its subscription list the most influential laymen and ministers of America, going into the homes where education is considered of paramount importance. Schools wishing to reach this large clientele should write for full information to School Department, The Christian Century, 440 S. Dearborn Street, Chicago, Ill.

BETTER PREACHING

will do it, nothing else will

Crowded churches inspire people as well as preachers. Here and there we have churches crowded with eager, happy inspired audiences. We can have them everywhere. Foolish efforts have diverted their attention. Better preaching will fill any church.

Reference—The Ithaca Ministerial Association.

Write for free information about Better Preaching. Perhaps we can help you.

Edward Amherst Ott

Publications and Services
Conservatory Building
Ithaca, N. Y.

TRAINING FOR RURAL CHURCH WORK

DR. WARREN H. WILSON

Director of the Town and Country Department of the Presbyterian Board of National Missions will offer a special course on

"The Town and Country Parish"

during the First Semester, beginning September 22, 1926

at the

UNION THEOLOGICAL SEMINARY

Full information from

Prof. Gaylord S. White, Director
Department of the Church and the Community

Union Theological Seminary

3041 Broadway New York City

WEST NOTTINGHAM ACADEMY

COLORA, MD.

PREPARES FOR COLLEGE ENTRANCE BOARD EXAMINATIONS

Small Classes Individual Instruction

University Trained Instructors

Accommodations for Nine More Boys 1926-1927

J. Paul Slaybaugh, Headmaster

TUSCULUM COLLEGE

The oldest Institution of Higher Learning west of the Alleghenies. Begins its 132 year on Sept. 12th.

Splendid courses: leading to A. B. degree. Ideal Location, Healthful and Invigorating Climate, Minimum Expense. Mother of Statesmen, Educators, Editors, Business and Professional Men of all kinds including hundreds of Clergymen.

Write for catalog.

Charles Oliver Gray, President.
GREENEVILLE, TENN.

When writing to advertisers please mention The Christian Century.



NOW RUNNING

an important and authoritative series of articles on the relations of youth and parent to education and society, the source of their failures (hence, a remedy), and the myriad problems that arise out of their quest for happiness and a full life.

To this series the four New Republic books listed below form a fitting and adequate background:

Concerning Parents
a Symposium

Youth in Conflict
by Miriam van Waters

Our Enemy the Child
by Agnes de Lima

Child, Clinic and Court
a Symposium

Fill in the coupon and we will send you The New Republic for the rest of the year (19 weeks) and *any one* of the books named, both for—

only \$2.00

For additional book titles enclose one dollar each.

And to those who already know The New Republic, its value and enjoyability, we offer the magazine for one year and Will Durant's splendid book "The Story of Philosophy," (Simon & Schuster, \$5.00), both for—

\$7.50

a combined saving of 25%

"Advance! Friend, and be Recognized."

APPROPRIATELY coincidental with the opening of the great war there was launched in this country a new kind of liberal weekly — a journal of opinion devoted to no program, race, creed, or interest but the true interest of America as a nation of freemen.

The editors of that magazine, The New Republic, set for themselves the more than arduous task of revitalizing in the national consciousness the original American ideal. They hoped, by applying the acid of truth and dispassion to present American life, to eat away the encrustations which had been permitted to obscure those fundamental principles that are the soul and the justification of the Constitution.

This purpose was and is known as The New Republic Idea. If the editors have not wholly succeeded in their aim, they have made a moving impression. And today they are hard at the same job, with the momentum of twelve fighting years in their favor.

The New Republic is the magazine of optimism, for it has faith. It believes in the ultimate regeneracy of human nature. It believes that progress can obtain only through the expansion of individual intellectual freedom. It believes that no institution can survive if it fails to render a genuine service to the individual.

The New Republic's opinions are not yet those of the majority. It has a new fight on its hands with the publication of every issue. But the fact that there is a fight lends vitality to its efforts and fascination to its pages.

The regular subscription price is \$5.00 a year, but in the adjoining column are two special offers either of which enables you to obtain the magazine at a great saving. A coupon is appended to aid you in ordering.

THE NEW REPUBLIC, 421 West 21 St., NEW YORK CITY

For the enclosed \$..... please send me The New Republic for.....and postpaid the following book.....

NAME.....

STREET.....

CITY.....STATE.....

When writing to advertisers please mention The Christian Century.

ISSUE 36